



AN ANSWER

To *fifth treatise*

A CATHOLIKE ENGLISH-MAN (SO BY

HIM-SELFE ENTITLED) WHO,

without a Name, passed his Censure

upon the APOLOGY, made by the Right

High and mightie Prince JAMES by the

Grace of God King of Great Brittain.

France, and Ireland &c. for the

OATH of ALLE-

GEANCE;



WHICH CENSURE IS HEERE
EXAMINED AND REFUTED

By the BISHOP OF LINCOLN. *Wm. Barlow.*

PSAL. 63. 11.

REX verò latabitur in Deo, laudabuntur omnes qui IURANT in eo, quia obstrictum est os loquentium IMPIA.

LONDON,

Printed by *Thomas Haneland* for *Mathew Law*, and are to be sold
in *Paules-Church-yard* at the signe of the Fox neere

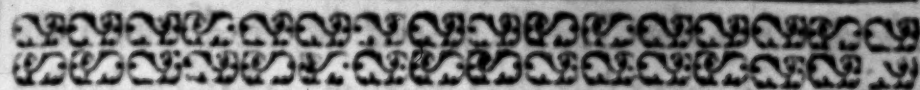
Saint Austines-gate.

1609.



484-j08

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T O
THE RIGHT HIGH AND MIGHTY
PRINCE, JAMES BY THE GRACE
OF GOD, KING OF GREAT
BRITTAINE, FRANCE, AND
IRELAND, DEFENDER
OF THE FAITH: &c.



MOST DREAD
SOVEREIGNE,
*that the worthie Acts of
Eminent Persons ,
should alwaies be atten-
ded with malignant En-
uy, is, vnto ingenuous
natures a vexing in-*

*dignity ; though the auoidance thereof
doth appeare vnto some , a meere impossi-
bilitie : Yet seeing the great Philosopher
is of opinion , that there is a sort of men who
are as it were, as being aboue and without the
reach thereof, because Enuy stretcheth her selfe
no higher then those which are a mans equalls, or
somewhat his Superiors : If any state or conditi-
on might claime the exemption, to say with the
Poet Inuidia quia maior——who would not
thinke, but that the height of Soueraigntie, and
the*

Pindarus.
πινδαρος

Iosephus.
ιωσηφους

Arist. Rhetor.

Horace.

THE EPISTLE

the depth of the Graue, should be freed from this pursuing Furie? but that neither of these (whether Scepter or Sepulcher) can preuaile with some creatures, were there no other instance, the malice of English Iesuits enraged with Enuy of your Maiesties admirable iudgement, singular learning, and constant Resolution for Religion; together with the flourishing prosperitie of these your Churches and Kingdomes, giues euidence sufficient; and among them a principall, this Antapologer, shrowded vnder the title of a BANISHED CATHOLIKE, who hath singled out no meaner obiekt, against whom to discharge his ranke, then your SACRED MAIESTIES both Person and Apologie through his whole Pamphlet; and also, in a cheife part thereof, the blessed memorie of that Lady (in her time peerelesse) QUEENE ELIZABETH, from before her birth, and below her graue. An infallible demonstration of his degenerous and vnregenerate minde. For none vse to be more spightfully malicious, or Censoriously contumelious, then the debosched abiekt, & vnreformed Hypocrite; whom a man can neither auoid without Calumnie, nor encounter but with blot of Infamie, nor Conquer with hope of any Masterie.

DEDICATORY.

Maſterie. That your Maieſtie vouchſafed not the Conſlict with ſuch a Rake-ſhame, but ad- iudged a Rope the fitteſt answer for him; therein your Maieſtie ſhewed your magnanimous Spirit, geewiug vnto him his iuſt doome. And with all humbleneſſe, I could hartely wiſh, that your HIGHNES would be pleaſed, from henceforth, to contemne all the reſt, as Him, and not to goe forth any more vnto theſe Battails (they will glorie in it though they be ſure to receaue the foile) euen the Generall of their Campe, were his lear- niug greater, or his Crowne higher, is no match for SUCH a King. Shall they then paſſe altogether vnconfronted? In no wiſe; the Inſectiō ſpreads to farre, and ſilence (though with contempt) they of that ranke will account an ouerthrow. But I truſt your Maieſtie ſhall finde, among your Sub- iects, many, which maie with more truth and leſſe vaunt, ſay as much as Campian their high- ly reputed martyr did for them, that there is a great number and a continuall ſucceſſion which are ready for this cauſe, and already entred the Combate; and as the courageous Spartans were wont to ſing, in Greek. Try them when, and wherein you pleaſe. The meanest

A

among

Premonition
before the A-
pology pag. 13

Concert. Ec-
cleſ. Anglic.
Plutar. de
ſui laude.

THE EPISTLE

Judg. 12, 6.

among those many I confesse my selfe to be ; yet in zeale toward your Maiestie, and in iust indignati-
on against this Rabsbekah, I haue vndertaken the
answer to his Censure ; which, being finished, I
humbly present to your Maiesties Patronage, for
two principall respects : first, because it is in the
true Iustification of your Maiesties late vnanswe-
rable Apologie for that OATH of ALLEGI-
ANCE, which, like to Ieptha his Shibolet, dis-
couereth the true Israelite from the false-hearted
Fugitiue, and rebellious Ephraemite. Secondly,
because what is in it for soundnesse of Argument, or
truth of Storie, is, in a manner, your Maiesties
owne; who, at the first sight of both these Anta-
pologists, could readilie discern their falsities,
and presently resell with sound answer any quar-
rell that they made. If, therein, some tearmes haue
passed, not fully Episcopall, or not so fitting (per-
haps) the calling and place, which, vnder your
Maiesties, and by your Gracious fauour, I hold in
the Church; I trust the Readers eie will from Me
be first turned vpon Him that prouok't ; who is
knowne for these many yeares to be of a prostitued
Conscience and Impudence, not careing what hee
writes ; nor whom he reuiles ; nor how 'tis ta-
ken

D E D I C A T O R Y.

ken: as also to those excellent Personages, TWO
 SACRED PRINCES successively reigning;
 whom he hath in the basest sort (with his scorning
 Ribauldry) defiled and besmeered: that gulfe in
 Rome being not so vnfauorlie noisome to the Citie,
 as his reproachfull Contumelies and opprobrious
 slaunders, odious and offensiue to the best affected
 Subiects of this your Land. Into which Gulfe, if
 by casting my selfe (of Dutie to your Roiall Ma-
 iestie, and in memorie of my late deere Mistresse,
 and for contentment of your true-hearted peo-
 ple) I proue not so happie, as that Romane was by
 running into the other, to choake vp the sinke from
 sending out, for euer after, such loathsome sa-
 uor; yet this good (at least) I shall doe, by drawing
 AL the filth vpon M Y S E L F E, keepe it off, either
 from further annoiance of your Sacred Maiesty
 or from a generall noisance. For seeing he can
 not hold, but must needs regorge (his spirit is so
 turbulent and vnquiet) and as Ierom speaketh of
 Heluidius, Maledicere omnibus bonæ con-
 scientiæ signum arbitratur, he thinkes his con-
 science then best discharged, when he hath reui-
 led most: against M E let him emptie his whole
 quiuier of reproaches; all of them, I hope, will bee
 A 2 like

Curtius apud
 Liuium.

Hieronim ad.
 uer. Heluid.

THE EPISTLE

Ambros. in.
Plal. 118.
Idem.

Vide Erasmi.
Chiliad.

Tit. 1. 12.

Quodlibet.
Iust. defence.
&c.

like the Romish arrowes shot against Sebastian, drawne with bent force, loo'st with much ease, but receiu'd with strong comfort; Et quem veritate non potest, laceret conuitijs, since hee is too weake to dispute, let him lash on with his tongue. This ONE aduantage he shall be sure to get by that licence, that he shall put me to silence; for personall Calumnies I regard not, especially from Parsons, whose verie name is the Epitome of all Contumelie, beeing as currant in a Prouerbe as was once the name of dædalus, in omni Fabula, & Dædali execratio: for no Libell can come from Rome, but PARSONS is presently supposed and noised to be the Author; and the more vile, the more PARSONS-like. If the obiection bee, that I haue not spared from reproaching HIM, I deny it not; how could I forbear, or who can blame me? None, that hath either Lot-all heart to your Maiestie, beeing our Gracious Soueraigne, or Christian regard of Her (who late was) that euer-blessed Queene. Yet there. in haue I dealt with him no otherwise, then the Apostle with the Cretians: as he out of a Poeme of their owne Prophets; so I, out of the Bookes of his Fellow-Preists, giue him the same
(and

DEDICATORY

(and no other) tearmes of reproach or bitterness, which men of the same religion with him, haue described him by, in Print; and, vnto the worlds view haue confidently avowed of him. If hee So requite me, and quote the printed Authors, I open my selfe vnto HIM, and will indure THEM; If otherwise, I must repute him as a Slanderer, and wear them as my Garland: comforting my selfe with that Conclusion of S. Hierom, Caninam facundiam Seruus Domini pariter experiatur, & Vinctus, accounting it my Glorie, that the same Creature should rage and snarle at ME the Lords vnworthie Minister, which hath not spared TWO ROYALL MONARCHS the Lords annointed, and amounted. In handling the maine points, I trust it will appeare that I haue neither dallied with him, nor illuded the Reader; so that, from anie sound replie thereto I dare assure my selfe securitie from HIM. Verbalize he can, dispute he cannot; In Stories he is a great flourisher, but a false Relator of them: who so inioues him a modest answer, doth vndoe him; neither his age, nor profession; neither shame of the world, nor feare of God, nor grace of the spirit, can mortifie his nature, or restrain his song.

Jerom, vbi su.
pia.

THE EPISTLE

But be the Reply any, or none, modest, or distemper'd, your Sacred Maiestie I trust, shal be freed; whom, I beseech the eternall God, still to preserve, in prolonging your daies to your Subiects comfort; and in strengthening your arme, not with Pen anie more to confute (it giues them too great Honour) but with Iustice to confound, and with courage to cast off such seducing spirits; restless in nourishing disloialties; cruell in plotting mischiefes; and too subtile in veiling Treasons vnder the title of Religion: and account this as your great blessing (amongst the rest) from the great God that he hath made your Maiestie (a thing rare in so high a State) a Protector of the Faith, both with Pen and Sword; and a partaker also of his Sonnes reproach, for So being. To the saving grace of which blessed Iesus, I, in all humblenessse commend your Highnesse, resting

Your Roiall MAIESTIES

Faithfull and Loially

deuoted Chaplaine.

W. LINCOLN.

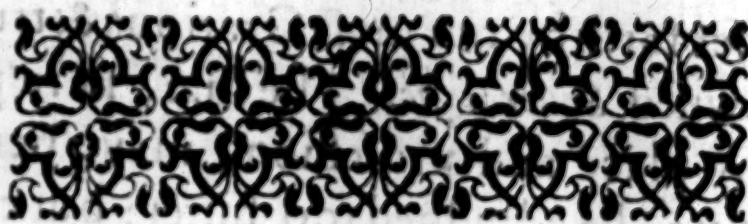


An Admonition to the Reader.



GENTLE READER, the
I E S V I T his speeches, through
this whole booke, are prin-
ted in the smaller letter, al-
waies with this mark ,, in
the beginning of the line prefixed: HIM I haue
tearmed the EPISTLER, CENSVRER, and
ANTAPOLOGER, because in a pretended
LETTER, he passeth his CENSVRE *against*
that learned & religious APOLOGY, made
and set forth by our most Gracious & truely
renowned *Soueraigne*. The stile, in respect
of my place and profession, may, perad-
venture, be adiudged too bitter; but com-
pared with *his* Person, and reuiling veine a-
gainst *two* such *Christian Monarches*, no
one I O T E thereof in exact Suruiew of
better iudgement, is either pared off,
or spared at all. *Faults* many haue escap-
ed

ed in printing, partly vpon negligence, partly
ly ithrough hast; but the most of them, are
but either a few letters mis-placed, or dropt
out; or else points not so curiously set, or
some marginall quotations drawne a little
higher or lower, perhaps, then they should;
which an ingenuous Reader will pardon, &
a learned will espie: those which H E E or any
such as H E can carp at, are very few; which
it may please thee with thy pen to amend,
before thou read it.





N V M B. I.



Here is no END of making many books (saith the Preacher in the end of his Booke) especially if they be Bookes of Encounter : Whereof there is no End, either for Cessation, because reuengefull Spirits, fostered with rancor, are euer restlesse ; which made the Philosopher to say, that Braules were easily begun, not so soone taken up : nor End, for Profit, So Nazianzene expounds that speech of Solomon, because the parties interested (which the Orator obserued) either through selfe-loue, or pertinacie, will not be drawn from what they haue published, by any arguments of the aduerse side, though many and forcible : and the indifferent Reader finding in such writings more partiall bitterness then sound dealing, loseth his time, which is pretious in it selfe, and might in more profitable studies bee imploied : whereof came the Heathens prouerbiall sentence, that a great Booke was a great Mischiefe.

2. All which, the Criticall Censurer of the Triplex Cuius (if we be not deceiued in the Author) acknowledgeth elswhere, and preferreth a reposed life before such contentious iangling : which if he did truly affect, not in pretence, he might well haue left the blunting or dislodging of the tripled Wedge, either to him that weares the tripled Crowne, or to him, who vnder his Red-Cap breathes after it : for

B

this

Eccl. 12. 12.

Plato. Sympos.

Metatbr. in Eccles.

Tull. Acad.

Calimach.

Preface to his Manifestatiō.

this busines concerned them both, the *Pope* for his *Brenes*, the *Cardinall* for his *Lester* : this *Censuring Epistler* it touched no whit.

Esa. 3. 9.

3. Whom to answer, might be thought both *endlesse* and *needlesse* : *needlesse*, for his Letters being onely a fardle of conceits, either sleight and vnfound, or malicious and vntrue, they carry their answer with them, and, as the *Prophet* speaketh in another case, *Agnitio vultus earum responderet eis* : They beare their owne confutation in their foreheads. *Endlesse*, for an *itching arme desires still to bee scrubd*, and an *Eele* delights not more in troubled waters, then *he*, whose onely glory is in scorneful Inuectiues, reioiceth to haue occasion giuen for his busie pen.

Prou. 16. 5

4. Yet sithence his *Censure* vnanswered might infect others, and giue him occasion to triumph in his owne vanitie : and peraduenture some partially affected might imagine, that not contempt of his reasonlesse railing, but lacke of good grounds for reply had inforced a silence; I haue harkened to *King Solomon* his affirmatiue aduice, and for suting an answer in some measure proportionable, haue taken no other then his owne *vnmethodicall Method*, both for his *trebled Paragraph*, and his *multiplied Numbers*, which is more sincere dealing then he affoordeth the *Apologie*; for what he could wrest or cauell at, that wee finde answered, that which apposed him, hee passed in silence; and we take it granted as truth : (for silence implyeth, if not consent, yet no deniall.) Not that I meane *verbatim* to answer euerie Number, that were to grace a *Pamphlet* with a *Volume*: but directed by his owne *Index*, to take the summe and substance (such as it is) of so many *Sections*, as serue to the prooffe of each chiefe point, as hee entitles them:

De reg. Iuris.

5. For example.

Paragraph. 1. Numb. 1. 2. 3. 4. 5. 6. 7.

Wherein, first, as if hee were in a troubled poole, hee casteth

Plat. in Anton

casteth out his angle to fetch out an *Author*; and lest either his bait or skill should seeme to faile him (as *Anthony* dealt with *Cleopatra* at his fishing in *Egypt*) hee fastneth to his Hooke one out of his owne store, namely:

„ Another T.M. (forsooth) an Inferiour Minister neere
 „ his Maiesty, to whom hee might shew the Booke, and so pub-
 „ lish it with his Maiesties authoritie, print, and Armes; marry
 „ his Maiestie is so farre from being the Author therof, as that
 „ (in this Criticks perswasion) hee did not so much as read all
 „ the Contents aduisedly; many passages therein being con-
 „ trarie to the Kings iudgement & Honour. Numb. 2. Name-
 „ ly for iudgement, first altering the Question twise or thrise.
 „ Secondly charging Bellarmine (so great a man) with eleven
 „ Contradictions, not one of them so to bee prooued, as not onely
 „ learned but vnllearned will finde. Numb. 3. As in that con-
 „ cerning Iustification and Antichrist particularly. Numb. 4. 5.
 „ but especially, both in that generall assertiue note, that Bel-
 „ larmine, being driuen to a pinch, careth not to contradict him-
 „ selfe for a present annoydance; as also in that stinging conclusi-
 „ on, that Heauen and Hell doe not more differ, then Gods
 „ Bookes and Bellarmines workes doe, concerning the digni-
 „ tie of Temporall Princes. Numb. 7. Secondly, for honour;
 „ there being such Phrases of contempt against the Pope, and a-
 „ gainst the great Cardinall also, calling him Maister Bellar-
 „ mine, which his Maiesty would, in Law of Honour, surely
 „ condemne. Numb. 6.

6. To treade his steps, wee might also dally with the Reader to retriue an *Author*, and inquire (as he doth) *pro & contra*, who this *English Exile*, this *Epistling Censurer* should be? whether R.P. or N.D. or F.P. or P.R. or Doleman, that is, vnder all these Ciphers, Parsons the Iesuite? whome his owne brother entitleth a *Raunging-voluntarie Runnagate*, not in *Exile* by Authoritie; whome his owne Priests do stile an *Hispanized Camelion*, the Brat of an *Incubus, filius terra*, no true *Englishman*, either in heart or by birth.

Vnder his
 owne hand.
Quodlib. pa.
 218. 239.

Preface to his
Manifestation

Manifestation

pa 51.

2. Sam. 18. 12.

Verse. 29.

Quodlib. pa.
71. 237.

Gal. 6. 14.

Page. 27. &c.

Gal. 5. 24.

Iust. defence,
pa. 197.

7. That HE should not bee the man, these reasons are probable; First, it much grieueth HIM, yea, HE accounts it a violence offered him to interrupt the course of his peaceable Priestly labours, by entering into a warre of writing: therefore for HIM, like an other Goliath, (Pigmeas he is) to enter this combat, not prouoked therunto, and vpon such disadvantage, cannot sort with HIS retired profession.

Secondly, that HE, a man of no inferiour talent (so he publisheth of himselfe) an Author of no meane labours, should, like an other Ahimaas, needes thrust himselfe to carrie a Message, hauing neither leaue nor errand; that is, should write so shallow a Pamphlet, whereout, rid those offalls of Sophistry, Railings, and some addle Discourses, of the remnant ye may truly say as Ahimaaz of his owne message, *Vidi tumultum, sed nescio aliud*, is scarcely coniecturall.

Thirdly, if Parsons were euer famous for any good thing, he wou'd himselfe credit by the book of Resolution, though not inuented (as the Priests say) but borrowed peece-meale from others; translated onely, and methodized by him: which when a man reads, hee will take the Compiler, or translator to be that very Crucifix of Mortification described by Saint Paul, *The world Crucified vnto him, and hee vnto the world*: now, that HE should fall into such passionate, prophane and Barbarously-distempered railing of a Christian Princeesse, the mirror of the world while she liued, some yeres dead, and laid vp in rest with her Fathers; as if the very mention of HER Sacred Name, were an Eleborous purge to make him disgorge the gall of his bitterness, and the venomous rancor of his cankered heart, by his Rabshakees pen; no man that professeth the name of Christ, can beleeue it to bee the labour of one that is ingrafted into Christ: For they that are Christs, haue crucified the flesh with the passions and lusts; sauing that one of his owne Priestly Coat allureth vs, that, for all his Resolved or Resolving Diuinity, he hath not as yet fully cast off the outward man.

8 And yet that HE should be the Author, besides the generall

rall report, and certaine intelligence, First, his straying at the elder *T. M.* as he calls him, is evidence sufficient; whose *Discovery of Romish Doctrine, and Practises for baineous Rebellion, as also his full Satisfaction for Heathenish Equivocation* (which *Parsons* vnder the dumbe Characters of *P. R.* vndertakes to patronize by a *Mitigation*) like *Pope Adrians Elie*, will not leaue troubling the *Iesuites* throat, till hee hath forced out his gall, heart, and all. Secondly, the so cunningly concealing his knowledge of the *Apologies* true *Author*, wherein he sheweth himselfe to be right *Doleman*, not as himselfe deriues the name of *Dolor, vir dolorum*, as a man of griefe, repleat with sorrowes, (blasphemously applying the title of our *Sauionr Christ* vnto himselfe, and quotes the place of *Scripture* in the margin for it) but of *Dolus, vir dolorum*, being, as his owne *Priests* tearme him, *the Abstract quintessence of all coynes, coggeries, and forgeries, that lies, dissembles, and equivocates at euery word.*

9. For is it probable that *Parsons*, who makes himselfe another *Elizeus*, takes vpon him to know what is done and spoken in the *Kings Priny Chamber*, (as it seemes by that hee writes page 37. concerning *T. M.* the yonger) that *He*, *the great Intelligencer among States, who weekly spends five or six Crownes for postage of letters onely* (as the *Priests* of his owne ranke report) should bee ignorant that our Soueraigne *King* himselfe was *Author* of the *Apologie*, it being not only in euery mans mouth stiled by the name of the *Kings Booke*, but the warrant in the *frontispice* (which this *Confuter* obserueth) *Autoritate regia*, auowing, though not proclaiming it to the world, that it was his Maiesties doing: (for you shall not finde, to my remembrance, a Booke of an English man extant, in those words warranted, but the King himselfe hath a hand in it) which the *Iesuite* knew well enough, as vnder those *Ciphers* of *T. M.* he implies; for by them, if he will speake without *Equivocation*, hee meant *TVA* or *TANTA MAIESTAS*: but being guiltie to himselfe, that hee cannot write with

Tho. Morton
Deane of
Glocester.

Manifestat.
page 51.

El. 53.

Quodlib.
page 236.

2. Reg. 6. 12.

Iust. defence.
page 236.

Sopbor. *Aiax.*

modestie, hee faines an aduersarie to himselfe; through whose sides he might *lash* his *Sacred Maiestie* with lesse enuie, and more libertie; as *Aiax* the *whipper* in the *Tragedie*, wreaking his teene vpon a *Ram* for *Vlysses*; he *madly*, this *Iesuite Purposely*.

Numb. 13.

10. This *quarrell* of the *Oath*, which receiued life by his Maiesties *Royall Assent*, and whose safetie it principally concernes to be secured, by all meanes, of his *Subjects loyaltie*; among whom a great many, by those *Breues* and *Letters* (as the *Israelites* by the detracting message of the *Espials*) staggered and muttered, it behooued his Maiestie to espouse and vndertake. But to *front* the *Apologie* with his *owne Name*, being a *King* of so *Royall Discant* and *Blood*, had beene a displaied disparagement of so *great a Maiestie*, the aduerse parties (with whom he was to cope) being no other but *Burghesi* and *Bellarmino*, men of no eminent birth, except as *Sixtus Quintus*, another manner of *Pope* then the first of these that is, or the second that would be, they would plead themselves *Ortos ex illustri Familia*, and (as he) to come out of an *illustrious and resplendent familie*, because the *Cottage* wherein hee was borne was so *poore and ragged*, that the house was *gloriously bright* by the *Sunnes* and *Moones* shine thorow the *walles* and *roofe* thereof *day and night*.

Cicarella in
*Sixto quinto.*Preface of his
Book to the
Reader.

11. Nor yet concealed he his *Name* as ashamed of the Worke, for it is his *most Kingly Resolution*, not to *harbour the secretest thought* (they are his *owne words*) *but such as in the owne time he will confidently and openly auouch*; examining *euer so the secretest of his drifts* before hee gaue them course, as how they might *some day abide the touch-stone of a publike triall*: Much lesse for feare of any defaults, by gain-sayers, to be detected therein, especially if no other or greater then this *scribling Lincens* hath alight vpon.

12. For to omit till their due place, whereunto he referreth vs, page 3. the *Challenges of the Kings iudgement* in matter of altering the *state in question*; of *Bellarmines*

CONTRA-

„ contradictions ; and his abasing Royall dignitie : that one
maine blurre of incivilitie, wherewith hee doth heere be-
smeare his Maiestie (as appeaching the Kings honour,
„ Numb. 6. for a great Contempt offered by his Maiestie, in
„ calling the Cardinall Master Bellarmine) must first bee wi-
ped out. Wherein humbly crauing pardon of his Maiestie
for doing him this wrong, Compare we the Persons ; the
Vncivill Stile giuer, a King ; a Name and Dignitie founded
by God himselfe, and fastned by him vpon Abrahams seed
as the chiefest part of his blessing ; and which is more, the
KING OF GREAT BRITAIN, one of the most abso-
lute MONARKES of Christendome : the great party so
stiled, a Cardinall. Search the Scriptures ; there appears
no shadow of such an Office, vnlesse as Sowters their lea-
ther with their teeth (it is the comparifon of one of their
owne in this very case) so they will stretch the Scriptures.
(namely that place, *Domini sunt Cardines terra*) to serue
this their purpose. Peruse all the Fathers (I speake not of
Gregorie and Bernard) say if you finde it once named, as
now carried, vnlesse with Onuphrius you will fetch it from
Cyprian, because he writes of the CARDINALL workes of
Christ ; and yet that is not Cyprians booke : reckon all the
Ecclesiasticall degrees greater, lesser, higher, lower, which the
ancient Councells record, in that row you finde them
not : — *Sic nouis imponunt nomina rebus* : a dignitie deno-
minated either of the Carpenters Mortizes, out of Vitruuius,
as being Incardinated (it is Gregories word) that is Morti-
zed or riuited to a Church, as a hinge to a dore ; or of the
four windes out of Seruius vpon Virgil, as bearing the
principall sway where hee hath the title.

13. Now, for the King, so great a King, to call such an
Ipsart Officer, that knows not where to rake for the begin-
ning of his sublimity (as Polydor confesseth) to call Him
„ (I say) Master, is as unmannerly an ouersight, saith this
„ CARDINALL WOVLDBEE (the Priests say he went
„ to Rome for it, and had Scarlet brought him) and no
„ lesse

Pro. 8. 25.
Gen. 17. 6.

Polydor. de in-
uens lib. 4. ca. 9
1. Sam 2

Interpret. vocu
Ecclesiast.

Onuphr. ubi
supra.

Vbi supra.

Quodlib. pa.
121.

„ lesse dissonant, then if a man should call the chiefe Officers of
 „ Estate by that Name, as Master Chancellor, Master Treas-
 „urer, Master Duke, Maister Earle. &c.

14. Such a dignitie it may be, that *Master* prefixed before it may prooue a *diminishing Tearme*; but If put to the *Surname* of any man, it is an addition of *Worship*. Did his Majestie call him *Master Cardinall*, then had those instances some semblances of fit application? No; but hee called him *Maister Bellarmine*; and is the stiling him *Maister Bellarmine*, such a *Scandalum magnatum*? in which of the words rests it? in *Bellarmino*? this *Censurer* within the compasse of one leafe, doth thrise *Bellarmino* him barely, without all preface either of *Honour* or *Worship*. Belike familiarity may doe more then *Souereignty*, and a *Iesuite* with his *Superiour Iesuite*, may be more bold then a *King*.

15. Is it in *Master*? better men, both for *honour* and *verine* then the *Cardinall* euer will bee, haue not refused that title in any age or language. Take the *Hebrew Rabbi*, it was giuen our *Saniour Christ* by those that wished him neither *Contempt* nor disgrace, as by *Nicodemus* a *Ruler* of the *Jewes* (and therefore knew what belonged to man-ners) who was no bad friend to our blessed *Saniour*, as appeareth *Ioh. 7.* and he so saluted him; as also by the *holy conuert Mary Magdalen*, who called him *Rabboni*, that is to say, (saith the *Euangelist*) *Master*. Briefly, by all his *Disciples*, which our *Saniour* acknowledgeth and approueth, *Ye call me Lord and Maister, ye say well, for so I am*. Take the *Greeke*; whether *κυριος, διδασκαλος, διδασκαλος*, how could this *Great Man* be fitted better then with the first, were hee among the *Cardinalls*, as *Saul* among the *Israelites*, more eminent then the rest: or with the second, were he the principall of the *Conclane*; or with the third, as he is the *great Reader of Conuersiones*? for these all import nothing but *Master*: & in *Latine* when *S. Cyprian* would grace *Tertullian* most, hee would call for him in that title *Da Magistrum*; and *Peter Lombard* hath the name *Master* giuen vnto him aboue all

Pa. 3. 5.

Ioh. 7. 51.

Ioh. 10. 16.

Ioh. 13. 13.

Hieronym. ii
 Catalogo

all their Schoole Doctors, as an *Antonomasticall eminence* of note and stile.

15 And therefore, seeing neither God himselfe, nor Gods Lieutenants on earth, whether *Emperors* or *Kings* (from whom all true titles of honour are deriued) haue giuen this name or dignitie, but a *Pope* only inuented it, without sound warrant; what reason had his Maiestie to take such respectfull knowledge thereof? Of which, euen a Bishop did make so meane account, that he refused then to be created a *Cardinall*, because (he said) he would not descend from a *higher* to a *lower* place. For the true first institution of *Cardinals* was but to be *Vicars* of the particular parish-churches of *Rome*, vnder the *Bishop* thereof; howsoeuer now, by the iniquitie of time, the pride of *Popes*, and the sloth of *Christian Princes*, they are start vp from *Parish-Priests* to be *Princes Peeres*, taking it in scorne to bee called *Masters*, euen by Princes. And yet, if his Maiestie had either continually thorow the Booke, or at least at his first naming of him, called him *Master*, it had beene something: but since he is so farre from being ceremonies in giuing of *Titles* vnto him, as sometimes he calleth him *Bellarmino*, sometimes *Cardinall*, sometimes *Cardinall Bellarmine*, and seldome *Master Bellarmine* of any of them, heereby may the groundlesse and malitious quarrell of this shallow wrangler most cleerely appeare.

16. But why is it not as lawfull for so *Mighty a King* to call the *Cardinall*, *Master Bellarmine*, as for euerie *Papist Scribler* (euen this fugitiue *Tenebrio*, *Parsons himselfe*) hauing occasion to name our *Arch-Bishops* and *Bishops* (dignities meere *Apostolicall*, and therefore more honorable) neuer to stile them otherwise but *Master Cranmer*, and *Master Whiggnist*, *Master Ridley*, and *Master Iewell*? Yea, wee must be beholden vnto them, if they be pleased to affoord them a title so mannerly and ciuill. But enough of this; the truth and conclusion whereof is, if this *MASTER* (forsooth) of *Ceremonies* had the grace to leaue

Preposi. in rub.
ff de Jurisditt.
omnium &c.
vide Plura a-
pad. Cassand.

Quodlib. p. 2.
109.

Equiuocating, his secret intendement and drift is (what some Canonists haue openly auowed) that *Cardinals are Kings Compeeres and Equals*, and therefore that the *King* should haue spoken of the *Cardinall* as of a *King*. Meane while is it not a faucie part of *Robin Corbucke* (for that is his right name, by the wrong man that knew his mother (as the Priests say) to twit a *King* with inciuitie, and (*Sus Minervam*) to teach his Maiestie Ceremonies of ciuill respect?

17. We now come to his *Censure* (such as it is) of the *Apologies* substance; the reducing whereof into an orderlie *Analysis* for answer (of which he made no conscience at all in his *Pamphlet*) will trouble a man more then the answering it selfe. The *Preamble* to the *Breues*, concerning
 „ the nature of the *Oath*, the *Contents* thereof, with the
 „ *Popes* proceeding therein; the *Examination* of *Bellarmines*
 „ *Letter* to the *Arch-Priest*; is the *Diuision* he makes of the
 „ *Apologie*: *Numb. 8.* (or rather was made to his hand, for he shewes not so much *Logicke* in his whole *Censure*.)

Paragraph 1. *Numb. 9. 10. 11.*

18. The *Preamble* is a *Colloquintida* vnto him,
 „ not so much in respect of the *Epithetes* giuen to the
 „ *POWDER T REASON*, of monstrous, rare, nay
 „ neuer heard of, treacherous, famous and infamous attempt;
 „ it deserues them, saith hee: but first, that it should be
 „ *SINGULAR FROM ALL EXAMPLES*
 „ there hauing beene the like done by *Protestants* (though
 „ not in specie, yet in *induiduo*) as at *Antwerp*, the *Hage*, and
 „ in *Scotland*. Secondly, that it should be *Crambe bis posita*,
 „ so often repeated, the parties being executed. Thirdly, that
 „ the *Kings Promise and Proclamation* being, that other *Ca-*
 „ *tholikes* shall not fare the worse for it; yet * the innocent for
 „ the nocent are punished, at least oppressed, as by *Libels*, *In-*
 „ *uestiges*, and by searching of houses; with other outward af-
 „ *flictions*: so about all, with this *NEW DEVISED OATH*,
 „ for

Garnet resol-
ued it to bee
lawfull when
the Parliamt
house should
haue beene
blowne vp.

„ for their inward pressure of Soule and Conscience. This is *Mors in Olla*, and makes him dilate his *Stile* into dolefully Rhetoricall expostulations.

19 The *Epithetes* please them well now, which aggravate the detestation of the fact; but had there not beene (as *Linie* speaketh in a Case of treachery) *error insidiatoris*, their applause had beene greater in the attestation therof; Such actions are not commended but when they are finished: So *Hall* (alias *Old corn*) the *Jesuit* said of this *Plot* when it was discovered. The murder of a *King alone*, pleased a *Pope* so well, that he made a *solemne Panegyrike* in praise of the *Murderer*; and wee make no doubt, but if the *Parlament House* had burned, that the *Jesuites* (who were the principall priny Counsellors in that busines) would with *Nero* haue beene pleasant *Spectators* thereof, as at a *Feu-de-joy*, and haue sung to their instruments the *Destruction of Troy* in that combustion of the *Senate*; and graced it with no lesse *Epithetes* then *Sixtus* the *Pope* did the murder of *Henry* the third to be *Rarum, insigne, memorabile Facinus*.

20 But were the attempt so odious and loathsome, as this *reder-stomacke Censurer* maketh it, wherfore is the *Coryphaeus* of that *Complot* (*Garnet* I mean) turned to a *Miracle*, and his *Face* made to *equiuocate* after his death? one rotting vpon the *Bridge* for his horrible *Treason*, the other shining in a *straw* for his *Ghostly puritie*? and why in *Spaine* is his *Picture* drawn with two ropes about his neck, & his *bowels* (like an other *Judas*) trilling downe his body, with the inscription of a *Martyr* for the *Catholike* cause? yea, by this *Censurer* his fellow-*Traytor* himselfe, so intituled and maintained? but that their meaning is to *en-ammie*, with a glorious pretence of *Sacramentall Confession*, the *Counselling*, *supporting* and *Concealing* an **HIDEOVS TREASON**.

21. Which, howsoeuer this *Censurer* straines at it, is, both in *Specie & indiniduo*, **SINGVLAR FROM ALL EXAMPLES**, and not to be *Paraleld* with any one, out of ancient or moderne *Historian* or *Poet*, either in

Decad. 1. lib. 1.

Suetoni. in eius vita.

In his Epistle to Sir Ed. Cooke. Sect. 51.

Ecclef. 1. 9.

Verse 10.

Metevanus
Lib. 11.

Fact or *Fiction*; as if of Purpose their meaning were to do an *Act* which should put the *Holy Ghost* to Schoole, and confute his *Maxim* penned by *Salomon*, that *Nihil nouum sub sole*. For weighing all circumstances, of *conspiracie*, *parties*, *obiects*, *instruments*, *crueltye*, *pretence* in this *Prodigious attempt*; it deserueth to bee graced with that *Motto* of *singularitie* from all other, *Ecce hoc recens est*: Vnlesse they will account all *murthers* in *hostile armes*, or *private fowde*, done by *Gun powder*, to be matches *equivalent*.

22. And it seemes this *Censurer* doth; else would hee not mention those of *Antwerpe*, *Hage* and *Scotland*; the first in open *Hostilitie*, what time all actions for discomfiture are lawfull, either by *sleight* or *Force*, the other a Plot of one single man, & in reuenge vpon the states for giuing him discontent, and by the report of some writers *he* was *distranght* and *mad*. But by his noting of the last, hee discouereth the rankor of his heart against our *soveraigne*; for though the execution of *Paricides* and murthers vpon *Princes*, hath est-soones alighted vpon some of the greatest and best of that royal sort, that euer were, and therefore no dishonour to them nor their posteritie; yet to cast vp such a disastrous example in his Maiesties teeth, proueth well that hee is sorry, that his Maiestie escaped the like perill, whom hee so earnestly wished to haue been his Fathers succellor in such a fortun, as hauing by hope deuoured the same, he came on his iourney a good step (as some report) towards *Englād*, that he might haue sung a *Te Deū* in his *native Countrie*, for the good successe of that happy exploit. And yet that all men may see how *malice* blindeth *iudgement* in this his resemblance, the truth is, that his Maiesties father was not blowne vp with *Gun-powder*, but after that the *murtherers* had *strangled* him in his Bed sleeping, he was carried out to the Garden, and then was the house blowne vp, to make the world beleue, that it was but a Casuall accident of *fire*: and so what semblāce of comparison is there between the *Powder Treason* and it?

23 Which, howsoeuer it cannot, by a proper title, bee expresse to the full, yet it being in the nature of those delignemēts, *qua plus fama apud posteros habitura essent quam fides*, which are rather memorable for the singularity then credible for the horror (let the repetition thereof greeue this *Epistler* neuer so much, and it is the second blocke he stumbles at; and transpose hee the *Proiect* with a *Lap-wings-cry*, vpon certaine vnfortunate Gentlemen, thereby to remooue the *Crime* from the *Iesuites*, the principall *Instigators* of the *Pioning Traitors* to the *Act*, and the kind *Receptors* of the *Fugitiues* after the *Detection*, (for who entertained *Gerrard* but *Parsons*?) we say with the Apostles that we cannot but Record the things which we haue heard and seene, neither will we be silent thereof — *rumpantur ilia Roma*, so long as we haue either pens to write, or tongues to speake; or a generation liuing, or a posteritie succeeding, but we wil Report it & Repeate it, both vnto God with the *Psalmists Memorandum*, Remember O Lord the Children of *Edom* (that is, the bloody *Scarlet Generation*) how in the day of *Hierusalem*, they said, Downe with it, downe with it, euen to the ground: and to men also with Gods own *Memorandum*, for the Day assigned, Sonne of man, write thee the name of the day, euen of this same Day, for the King of *Babell* (the Pope forsooth is a temporall Prince) did set himselfe against *Hierusalem*, euen this very day.

Linus, Decad.
I. Lib. 2.

Acts 4. 20.

Edom is red
or bloody,
Gen. 25. 30.
Psal. 137. 7.
Ezech. 24. 2.

Page 4.

24. Execution of such Offenders, must not bee the silencing of their offence; death is the last punishment, for sense and passion, not for sinnes of that nature and condition: their bodies deserued not enterring in Graue, much lesse their vices buriall in obliuion. The Reliques of their dismembred carkasses are erected for a prey to the Foxles of the Ayre to feede on, the villanie of their designed Crueltie to be reiterated vpon all occasions, for the Nations of the earth, and all Posteritie to wonder at. And therefore haue patience (Gentle Iesuite) for our so oft repeating it; we first say with *Chrysostome*, *οὐ μὴ φησὶν ἅπαντα λησόμεθα, φησὶν ἅπαντα γινόμεθα* if

Philip. 3. 1.

the Repetition be so odious and burdensome, (as in your margin you note it) how odious was the Fact it selfe, so complotted and engined? Secondly, we say with Saint Paul, to inculcate these same things often, to us it is not greenous, and for you it is surely profitable, if not to worke your conuersion by repentance, yet to make men, at least, in a mord with your Profession, that warranteth such *Atts good in Religion*.

25. And therefore ye did well to call those detestable Traitors (after the Discouery and Conuictions) CATHOLIKE Gentlemen, as if ye would insinuate, that they died in a Catholike Cause; and in another place, INFORTUNATE GENTLEMEN, not for their fortunes and state in the world, (they were too great, vnlesse they had more grace) but for their VNLVCKIE SVCCESSE, in missing their designed purpose. *Sic felix scelus virtus vocatur*. Had it beene effected, Moses and Phinees should haue beene reported inferiour to those Gentlemen in zeale for Gods cause. Else why did Hall the forenamed Iesuite (a Ring-leader of this desperate crue) comfort himselfe and Littleton with the defeaure and discouerie of those horrible Traitors, by the Examples of the Eleuen Tribes of Israel twise discomfited, though sent by Gods especiall Commandement, (marke that:) then of Lewis the French King, ouerthrowen in fight against Infidels in a case of Religion: and lastly, of the Christians vanquished by the Turkes in the defense of Rhodes? but that heereby hee would conclude, they were *unfortunate Gentlemen*, scilicet, that their cause for vndertaking was good, but their lucke was ill in missing: otherwise it is too gentle a title for such odious creatures.

26. And so this Censurer also (a part-taker no doubt, in the Complot) chears vp himselfe, not only perswading, but definitiuey determining, that both afflictions outward, and pressures of conscience inward, caused this POWDER TREASON: which is a shamelesse vntruth (yea euen themselves being Iudges) for that the Conspiracie was plotted before any hard

measures

measure thought of, by their owne confession is manifest. For the *Lands Inuasion* (a *Treason* no lesse desperate, though more manly and visible then the *POWDER PLOT*) in the late *Queenes* time of famous memorie motioned, was immediately and hotly pursued by those very parties; and aduertisements giuen to *Forren States*, whose aid they requested, that our King WAS LIKE to proceed rigorously (this fellow saith, that the rigor was put in execution) with the *Catholikes*, and to run the same course which the late *Queene* did.

27. Secondly, these *Conspirators* were combined in the first yeere of the King, when (so farre was the thought of any *Seneritie*) that, as it was openly prooued, for the space of a whole yeere and foure moneths, no *Penaltie* by *Statute* was taken of *Recusants*: Infomuch that *Doctor Bishop*, who wrote his Booke in Anno 1604. euen the yeere before the detecting of the *POWDER-TREASON*, acknowledged the *Kings most milde carriage in gouernment THITHER TO*: and yet, it's worth the enquirie, what the same Doctor should meane by those desperate words in the very same *Epistle*, when he saith, *That the state being now settled, and a continuall posteritie like to ensue in one nature, God knoweth what that forcible weapon of necessitie may driue men to at the length*. It seemes then some such thing was plotting, euen in that confessed time of mildnesse.

28. Thirdly their owne reason of their engining against the *Parlament house*, because say they *vninst Lawes* had there formerly (not in the *Kings* time any) beene made against the *Catholikes*, confutes this bold assertion: which were it true, that *Senerity* in executing some Lawes went before this plot, did not the *Priests Treason*, euen at the *Kings* first entrance iustly inforce it? Belike it grieues them that his Maiestie (as the Prophet speaketh) would not *corpus dare percussentibus*, yeeld his body to the Smitters, and his cheekes to the nippers, and still like a Lambe before the Butcher, not once open his mouth: or rather

Proceedings against the late Traitors.

Epist. dedica. to the King.
pa. 10.

Eadem. pa. 12.

Es. 50.6.

it

Iudg 3. 22.

it vexeth the, as it did *Fimbria* in *Tully*, that his Maiestie had not taken into his body the whole weapon, like *Ehuds dagger*, blade, hilts and all, but suffer his land to bee betrayed, his *Person* hazarded, his subiects alienated, his *succession* extinguished, his state brandled: and in the meane time, like the *Pro-consul* of *Achaia*, *Et nihil eorum Gallioni cura erat*, he must sit still, looke on and say nothing: or as *Caesar* wounded and inuironed with stabbing kniues, onely cry out, *Et in fili?* make no resistance, but speake with pittie, and die by Treason.

Sueton. Julius
cap. 82.

29 But what are these *Aggrecuances & Pressures* of rigor, that either præceded or ensued that desperate Plot? „ First, infamous Libels (forsooth.) *Et tute Lepus es?* and who hath scattered more then *Parsons*? who is noted, by the *Priests* themselues, to be the *Popes* PEN-POST, & the *Pasquill* in Print of all shamelesse flanders, that sets out no Booke (which is the fashion of all *Iesuites*, they say) but stuffed with *Rebellion, Conspiracie and Treason*.

Quodlib li. 3.
art. 6.

D'pno. lib. 3.

30 „ Marry principally T. M. the Elder his Disconery. Will it not out man? *Excrea*. I told you it was a burte in his throate; like the rauenous fellow in *Athenians*, he hath chopt in a creature, and will neither let it goe for curst-heart, nor can take it downe, the crust is so harsh: all that he can doe is to crie out as that fellow did, *O sceleratum Edulium*; a shamelesse Libell, but will neither bee silent of it, and cannot answer it.

Pro. 30. 21.

31 „ Secodly, *searches of houses, Attachments, vexatiōs, &c.* This verifies that speech of *Salomō*, *Mulier scortans comedit, & deinde abstergit os suum*. Look back, and see in one small compasse of five yeares (when *Rome* swayd *England* for Religion) 300. innocent Christians for profession of the Gospel cruelly burnt to Ashes, not onely their houses searched, and goods spoyled, & that was no *aggrecuance*, but Iustice against *Heretikes*. In fifty yeares of two Protestant Princes, scarce 60. persons executed, all Guiltie of *Treasonable Practises*, either for *Complotting Treasons*, or *harbouring disloyall Seducers*,

ducers, who (as his Maiestie hath excellently obserued) doe make diuerſitie of Religion, a safe *Pretext* for all kinde of *Disloyaltie and Rebellion*: which the *Secular Priests* acknowledge and auow, especially in the *Iesuites* sort; who (say they) *under colour of Religion and zealous desire of our Countries Conuersion, labour to stirre vp all men against our Soueraigne & the present state*: now for vs to feret & knetch these *Vermin*: to search & attach such dangerous *Vipers*, is a rigor and *crueltie of Persecution*.

32. And were it so? how is it that *Father Parsons* is thus *Metamorphised*, to become — *é vulture Turtur*? thus dolefully to bewaile the aggrecuances of their *Catholikes*, which, compared to them in *Queene Elizabeths* time, are by their owne confession, but easie *Censurers*: yet when they were at the hottest and foreſt, *Parsons* himſelfe thought it stood not with *Pollicy or Wiſdom*, neither did he with, that the said *Persecution* should cease in *England*, in afflicting them.

33 But the third, which of all other is the *Phallaris Bull*, this *NEW OATH* is the most greeuous. Is the *aggrecuance* in the *abstract*, because there is an *OATH* commanded? The highest *Iudge* allowes it: both by his own *Example*, swearing by himſelfe to *Abraham*: and by precept to vs: *Thou shalt feare the Lord, and ſwear by his name*. The vnſearchable fraudulency of mans heart, which *Jeremy* laments, exacteth it; for *Hony* being in the tongue and treachery in the heart (as the same *Prophet* elsewhere complaineth: the best way to make words and thoughts appeare ſemblable, is by *OATH* which the *holy Ghost* doth therefore call *Vinculum anima*, because it doth (or should at least) both linke heart and tongue together in the same promise, and also binde the partie to performe, without ſtarting, what he hath ſo promiſed.

34 Indeed to bee tied in bonds, is an *aggrecuance* to mans nature, which deſireth libertie; but of all other vnto *Iesuites Catholikes* it can be none: who with their *Paganish*

D

Equiuocation

Apolog. pa. 3.

Quodlib. pa. 149.

Quodlib. pa. 21.

Gen. 22. 3.

Deut. 6. 13

Ierem. 17. 9

Cap. 9. 8

Numb. 39. 3.

Jud. 16. 9.

Shebuaah &
Shebaab.Sueton. Nero
Cap 6.Hierom. ad
Chrom.
Plutar. de. Sua
vis. viuendo.
Luc. 16.

2. Cor. 2. 11.

De Pontif.
Rom. lib. 7. cap.
11.

Heb. 6. 16.

Equiuocation, vocally swearing, but mentally distinguishing, can with *Sampsons* sleight, break new Cords, as a *threed of some is broken*, whē it feeletb fire, though they be seuēfold, so is an *Oath* & so to be reputed; by the *Hebrewes* therefore originally deriued from that number, *Seauen*, as beeing a bond multiplyed and *indefeasible*.

35 Perhaps then the *aggreuance* is in the *Epithete*, because it is a *NEW OATH*; so did a *Pagan* call the *Christian Religion*, *Novam & maleficam*. But how is it new? Neuer heard of before? *SINGVLAR FROM ALL EXAMPLES*? Bee it so, *dignum Patella operculum* (quoth Saint *Hierome*) such an *Vlcer*, such an *emplaster*; *Ex ipso Bone Lora*; euill manners procure good Lawes, and extraordinary *Treasons* must haue extraordinary *Preventions*. For though the Children of *this world* bee wiser (by our *Sauours* iudgement) *in their generation*, then the Children of *Light*: yet giue vs leaue, lithence (with Saint *Paul*) we are not ignorant of *Sathans Engines*, to be as wary in *preuenting*, as they are Wily to *inuent* Mischiefes.

36 Is the *matter* of the *OATH*, *NEW*? That subjects should binde their allegiance to their *Soueraigne* for his securitie, by *OATH*, hath beene both vsuall in all Nations *Christian* and *Heathen*, and as ancient a Custome in our *Land* to the *Princes* thereof, as that *Iuramentum fidelitatis* exacted by the *Pope* of his *Vassals*; comended by *Belarmine* for *antiquitie*, because continued from the time of *Gregory* the great: and is grounded vpon *Scripture*, both in the examples of *holy Kings*, and the *Apostles* definition of an *Oath*; namely that it is *opus iudiciale* the end of all *Controuersie*. Wherein take this very case, the *Antilogia* or *controuerfie* whereof is, *Whether any Romish Catholike can beare any true allegiance in his heart, vnto the Kings Maiestie*? This *Iesuite* in many places of his booke holds the *affirmatine*; wee, by effects of so many *Treasonable Plots* of *Priests* and *Iesuites*, do hold the contrarie: yea, the *Priests* of the same *Religion* are meerely *contradictory*, to him

him, while they say, that the Execution of Priest-hood and Treason are now so linked together by the Iesuits in England, as they cannot exhort any to the Catholike faith, but dogmatizing in so doing they draw him in effect to Rebellion. For the taking vp of the Antilogie, & the better securing himselfe of his owne safetie and his Subiects loyaltie, what other Remedy could his Maiestie thinke of then this of the Apostles, by OATH, both assertory for the present, and promissorie for the future assurance! which is no other but what his Royall ancestors in this Island haue done before him many and often.

37 The NOVELTY then, belike is in the forme of the Oath; not as it is receiued by them *taetis Euangelij*s, that is no moderne inuentio; *Iustinian* long since prescribed it: „ but as it is conceiued by the State to be done in the true „ Faith of a Christian without Equiuocation. This is, in sooth, that *ταπεινωσις*, that pressure of conscience vnder which hee groaueth, as appeareth by him, where he complaineth, that the OATH excludes them from all Equiuocating: the triall of which complaint wee referre to that place; or rather (though it grieue him) to the elder T. M. that is, *Tuus Mastix* (in that point) *Fa. Parsons*. In the meane time obserue the integrity and diuinitie of this Censurer, who makes that a New Pressure of Soule, which *S. Augustine* (grounding himselfe vpon that speech of the Psalmist, *Qui iurat proximo & non decipit*) concludes to be of old, the full and faithfull discharge of Conscience; namely, that a man should sweare according to the minde of him that ministreth, not of him that taketh the Oath, especially when hee knoweth the Iudges minde, by the words of the Oath.

38 And now we follow him, to examine the weight of this pressure, which he aggrauateth by an Ironical Sarcastimus against his Maiestie, vnder the Ciphers of T. M. For vsing the word ONLY, (an exception mitigating;) as „ if the taking of this Oath were so lightly to bee esteemed, „ as to bee thrust vpon them with an ONLY, (scilicet, the

Quodlib. pa.
304.

Vide our Chroni-
cles & Polyd
Vogil.

Justinian. in
Aubent.

Pa. 19 & 32.

Psal. 15. 4.

Aug. el. 224.
ad Alipium.

„ King intended no hard Usage to the Catholikes, ONLY
 „ a form of Oath was framed to be taken &c.) as if that were so
 „ easie a thing which is an extremitie of Rigor : for if it bee ta-
 „ ken, it hazards the Soule by swearing against their Consci-
 „ ence; if not taken, it endangereth their worldly estate by losse
 „ of goods, life and libertie. Num. 12.

Math. 2.8

39 To be *Verborum anceps*, is a right *Equinocators*
tricke. Who knoweth not, that the word ONLY doth
 not so much signifie an *hypocoristicall alienation*, as a *Com-*
pendiary limitation ! he that said to our *Sanjour*, ONE LY
 speake the word, did not thereby extenuate the power of
Christ, as if healing in absence, by a speech, had beene a
 more easie miracle, then by approach to touch the par-
 tie; but thereby wished a course more easfull to the bo-
 dy, not lesse powerfull to shew the *Deiuy* of our *Sanjour*.
 And so his Maiestie by the word ONLY signifieth, that
 omitting all other courses of *Enquiry* into his *Subiects*
 allegiance, hee tooke that ONLY course to frame an
 OATH: not heereby implying the taking of an Oath to
 bee an easie charge, (because Oathes presse vpon the
 Soule) but more expedit for euidence, and the readier
 way for the assurance of his owne State, and the *manifesta-*
tion of his Subiects affections. But grant that ONLY
 beean *alieniating* particle, yet it is so by comparison: and
 so is an OATH, a tryall of more ease, both to body and
 minde then are those other meanes by *Racks* and *tortures*
 (vsuall in the *holy Inquisition*): for as the paines are vn-
 sufferable to *flesh & blood*, so haue they a very perculsiue force
 euē vpon the Soule, Nam & *innocentes cogit mentiri do-*
lor, saith the *Stoick*, because in so many streights, of ter-
 rour, payne, hope, feare, *nihil veritati loci relinquitur*, as
 the *Orator* well obserued, (let *Ælian* speake of the *Egyp-*
tians courage or insensiblenes what hee will): men will say
 any thing (though most vntrue) for ease and release from
 such pangs.

Seneca.

Cic. pro. Syl.
 Ælian. 2. ar.
 hist. lib. 7.

40. „ And this Oath (saith this Censurer) doth as much;
 „ for

„ for it drinnes men into Davids dilemma of streights, to fall ei-
 „ ther into the hands of God or men; of God, if the Oath be ta-
 „ ken, because they sweare against their conscience; of men,
 „ in that their goods, life and libertie are liable to law. And
 good reason for the last; because euery Statute hauing the
 Penaltie annexed, none can be more fit and proper for the
 breach of this, then *Confiscation* and *death*: for hee is vn-
 worthy to enioy either *wealth*, *ease*, or *life*, vnder a *Chri-*
stian King, who, being required, denieth to sweare his al-
 legiance and obedience to his *Soueraigne* against all per-
 sons; which euery true affected subiect should voluntarily
 offer. For the first, *their swearing against Conscience*, the
 answer must be referred, where he enlargeth that point;
 for he runs the *wilde-goose-chase*, backward and forward:
 within two leaues he confesseth (as if he had lost himselfe)
two returns. In the meane time hee must know, that a
Conscience may be mis-led by error, or stifned by pertinacie:
 and then the *Greeke Diuines* will tell him, that *unsoundnesse*
 in the *Iudgement*, and *obstinacie* in the *Will*, makes but
an ill conscience, a conscience so *nick-named*, which is
 more properly to be called *ignorance* and *peruersnesse*, and
 rather to be *censured* then *tendered*.

41. But all this his Maiestie had by a *double anticipa-*
tion preuented; first, that neither the OATH NOR
 PENALTIE thereof was intended against any for their
 opinion and conscience, but only for acknowledgement and assu-
 rance of their *Ciuill Obedience*: Secondly, that many of both
 sorts, *Popishly affected*, had freely taken it, and thereby had
 freed both themselves from suspicion of disloyaltie, and the Oath
 from the slander of pressure: and both these the Censurer ob-
 serueth and answereth, Num. 13. the first by a Concessi-
 „ on: If it be so, the matter is ended, saith he: for no Catho-
 „ like will denie to sweare all *Ciuill Obedience* THAT HE
 OWES TO HIS MAIESTIE.

42. Wherein I pray you marke how *Sorex seipsum*,
 how *Treason* hatched in the *heart* cannot conceale it selfe

Pa. 30. sect. 33.

Chrys.
Occumenius.

Apolog. pa. 4.

1. Pet. 5. 13.

Numb. 30.

Apologes.

Matth. Tortus
page 97.

Hermogen.

Ioh. 9.

Psal. 141. 5.

from yttering, though in hidden tearmes ; for obserue those words, ALL OBEDIENCE THAT HEE OWES TO HIS MAIESTIE : what is that, and how farre extends it ? *Saint Peter* stretcheth it without limitation, *Submit your selues to all manner ordinance for the Lords sake.* *Peters Successor* (so called) hee limits it, with *Saluâ semper auctoritate Apostolicâ*, as in the Councell of Trent : the *Successors Parasite*, this *Traiterous Claw-backe*, minseth it with a distinction in *ordine ad spiritualia* : whereupon, as *Terullian* saith in another case, *Nisi homini Deus placuerit, Deus non erit* ; so, if the King please not the Pope, he shall be denounced an *Heretike*, and so Catalogued on *Holy-Thursday* : hee shall be pronounced no *Christian*, as the *written-vexed Cardinall* (so he intitles himselfe, and indeed writes as though hee were wrung with the colike) hath already passed his *Sentence* ; and so consequentlie no King : or if a King, yet without *Subiects* : for they must renounce their *Obedience*, and the King his *safetie* and *authoritie*.

43 The second he answereth by an *Interrogation*, such as the *Rhetoricians* call *ἑρωτική ἐλεγχτική*, a question reprehending, *fine*, at least *expostulatory*, *Why Blackwell and Charnock, hauing taken the Oath, are still imprisoned!*

44 This *Polypragmon* would faine be a priuy *Counselor* : he hath wrong that his *Maiestie* acquainteth him not with all occurrences of State, and reasons of his proceedings. To resolue his question, either by coniecture or truth, I endeouour not : I am not his *Intelligencer* : to answer a *scorne* is folly. Only as the parents said of their sonne borne blinde, miraculously cured, so say I for M^r. *Blackwell*, *Ætatem habet* : and if hee might freely speake, hee would say with *Dauid*, *Let the righteous smite mee, that's a benefit : Oleum autem peccatoris, but let not their precious balmes moisten my head, nor let me eat of their delicacies* : or as the vulgar hath it, *Non communicabo cum electis eorum* : Keepe mee from the companie of them that make themselves

selues the *Choise Companie* : for *Iesuites* are vnmercifull, aske the Priests else, who haue protested they would rather line under the *Turkes* for securitie of their soules, then come under the *Iesuites* hands. *Blackwell* (as the *Prouerbe* is) in *holmo cubat*, by the example of *Tempest* and *Benson* ; Hee diuines and foresees his vsage, and therefore (it's like) had rather chuse restraint by authoritie, then dismission with libertie : for were hee once loose, order should bee taken with him for taking any moe *Oaths* : yea, it's thought, for speaking any more words. Greater men then hee haue beene so serued, if their owne *Catholikes* do truly instance in the *Bishop of Cassana* ; *Cardinals Allen* and *Tollet* ; yea *Pope Sixtus quintus* himselve, all figg'd away in a trice, for crossing, at least not seruing the *Iesuites* humors in their designements.

45 After this (as if he had all this while spoke by rote) he returnes (as he saith) to the Booke, where his Maiestie auoweth, that the *Diuell* could not haue deuised a more malicious trick, to interrupt this so calme and clement a course, then the *Pope* did, by countermanding the taking of this *Oath*, in his „ published Breue : which this fellow answereth, first by deducing the cause that brought forth the Breue, namely a „ doubt made about the *Oath*. Secondly, the doubt consulted „ and canuassed abroad and at home : and heere, as the *Prouerbe* is, *Gamma Betam persequitur*, the *Garnetists* differ'd „ from the *Blackwellists*, some allowing *Æquiuocation* in „ matters of faith, others not : and among these principally „ (which allowed no *Æquiuocation* in matters of faith) saith „ he, are the *Iesuites*, though they be accounted the forwardest abettors of *Æquiuocation*.

46 (For the truth of this, though it greeue him, we referre him againe to the elder *T.M.* that is, the *True Manifestator* of their *Æquiuocation*, euen in matters of Faith and Religion.)

47 „ Thirdly, in this pudder of different opinions, „ recourse is had to the Great Oracle for HIS determination :

HIS

Quodlib. 1.
art. 2.

Aristot. b. Grä-
maic.

Quodlib.
pag. 84.

Apolog. pag. 4.

Apud Procop.
lib. 3. de bello
Vandal.

„ HIS Sentence is negative, drawen into a BREVE, published
 „ and sent. For iustifying whereof, this Libeller spends
 „ foure whole Numb. 15. 16. 17. 18. to shew how THAT
 „ course was euer vsed by English Catholikes, as so warranted
 „ by Catholike doctrine, in matters of doubt to Consult with
 „ the Pope.

Plut. in Lucul.

Simulare Cupressum, Horatius.

1. Cor. 3.

Preface before Gardiner de vera obedientia.

Ecce duo gladij.

1. Reg. 12.

48 And heere (as *Plutarch* saith of *Lucullus*) *l'omni Coluine*, &c. he roule in his element: scarce any Epistle, Preface, Pamphlet, Booke, or Petition, wherein H E hath a hand, but this is his Cypresse tree; a theme in which hee is very perfect and rhetorically, to tell vs what a loadstone *Rome* hath beene to England; for drawing thither the triall of our Gold in both senses, as well that of the M I N D E (to which *S. Paul* resembles the doctrine of faith) when no other could bee currant but what *Rome* had coined and stamped; as that also of the M I N T, equall yeerely to a *Kings revenue*, if *Bonner* said truly; without which neither would *Rome* afford instruction, neither could our Land be quiet for feare of interdictions: In which Argument, H E, and A L L E N before him (from whose *Apolo- gie* this *Centonist* hath borrowed all that he hath spoken, concerning the O A T H and flying to *Rome*) haue receiued full satisfactorie answers; namely, that if they vnderstood the purer times of *Rome*, when the *Bishops* there behaued themselves as religious Members, not as presumptuous Heads of the Church; and liued as ghostly Fathers to counsell and comfort, not as *Superiors* to controule and depose Princes, the Realme being then rude, Learning scant, Religion newly sprung, and no where settled; recourse was thither had vpon deuotion and meere necessitie, and yet not then without leaue of the Prince: if after, when *Popes* left their *Keies*, and tooke them to their two-hand sword, the running then to *Rome* was not for deuotion, but by constraint, either wrought by the *Popes* Tyrannie and cunning, (as *Hieroboam*, who made all *Israel* to sinne by drawing them to his *Calues* in *Dan*) threatning Interdictions,

Interdictions, exacting Leuies, intruding corrupt Teachers, and suppressing (euen by death) the detectors of his errors : or else yeelded vnto by timorous *Princes*, ambitious and tumultuous *Prelates*; enualled *Parasites*; or the ouer-awed superstition and blinde ignorance of the people : which made one of their owne *Historians* to call *England* the *Popes Asse*. And yet euen *then* many restraints were made vnder seuerer penalties, which this *Rhetorculist* himselfe confesseth, though hee minseth it, Numb. 17. All these reasons he doth well not to acknowledge, lest he should want matter for his next worke, (for hee is one of those *busie decessfull workers* of whom the Apostle speaketh) and therefore, being nothing to the purpose in hand, (himselfe confesseth it to be a *digression*, Numb. 19.) the fittest answer is in brieft :

Matth. Paris.

2. Cor. 11.

1. Cor. 6. 5.

49 First, that of the *Apostles*, *Is there not a wise man among you* of all the Priests Secular and Iesuited in *England*, that can determine a Controuersie about the OATH of *Allegiance*? Might not your *Arch-Priest Blackwell*, so authorized by the *Pope*, so commended and countenanced by two *Cardinals*, *Caietan* and *Burgbesius*, so intrusted with regencie of Soules ouer the whole Land, to whom all were enioined to repaire for decisions and questions : might not (I say) HIS iudgement carry as much sway for the **KINGS SOVEREIGNTY** against some few Iesuited, as HIS *Censure* alone against all the Seculars, yea against the definitiue of the whole facultie of *Diuines* in *Paris*, for the support of his owne authoritie?

*Declarat.
motuum,
pag. 110.*

50. In the case and doubts about the late horrible Treason, *Garnet* and *Hall* were thought sufficient Oracles to resolute and determine for it against the *King*, without recourse to the *Pope* (for ought HE would bee knowne :) In cases concerning *loyaltie* and *allegiance to his Maiestie*, *Blackwell* and many his associates cannot resolute for the *King*, but the *Pope* must be first consulted. Was it because there is no God in *Israel* to enquire of his word, said *Elias* of

2. Reg. 1. 16.

1. Sam. a3.6

Quodlib. pa.
156.

Ioh. 7.4.

Plat. Lucii.

Abaziab, that you must send Messengers to Baalzebub the God of Ekron? Hath not God answered by Vrim, nor by Prophets? Is not his will concerning allegiance to Kings in so many places, sufficiently reuealed in his word, but recourse must be had to a Sooth-sayer in Endor? I will not vrge that bitter speech of the Secular Priests, it is to sharpe; yet the time is not long, since they said, that for the decision of doubts, the Catholikes must depend vpon the Arch-priest, the Arch-priest vpon Garnet; Garnet vpon Parsons; and Parsons vpon the Denill: yet then there was a Pope able to Iudge: but only it would be knowne, which is the second answer fitting this point,

51 What there is in THIS Pope for iudgement in *Diuinity*, that HIS determination should bee expected about the OATH of *allegiance* to his *Maiestie*, more then in his predecessor *Clemens*, whose opinion was not inquired of about the OATH for cōspiracy against the whole Realm? Of *Pius Quintus*, who absolved the late *Queenes* Subiects frō their obedience, it was said by some of his own, that he was *Homo pius & doctus, sed nimis credulus*, religious, & learned, but to easie of beleeve: Of this *Paulus Quintus*, who hath interdicted the subiects of our *soveraign King*, to sweare their obedience, either for his *diuinity* or *pietie*, we haue heard nothing. *S. Peter*, whose successor he is stiled, *S. Paul*, whose name he hath borrowed, had their *diuinitie* indeed by infusiō, but their writings reuealed it to the world: so that *Peter* we know, & *Paul* we know to bee singular *diuines*, but WHO IS THIS? *No mā who seeketh to be famous doth any thing in secret*, say the Brethren of our *Sauour*. Where then are his *labours*; his *Sermons*; his *Treatises*; his *Commentaries*; his *Epistles Theologicall*; his *Doctrinall determinations*; his *Iudiciall decisions*? all which are the vsuall *attractiues* to draw an opinion vpon a man, that hee is a sound *Resolver*: but in all these, as the Greeke Poet speaketh *ἀνὴρ ἀμείβῃσι τῆς ἀντιφρονέως*, as if he were *Pythagoras* his Scholler, hee is wholly silent.

52 Into his qualities I will not enter : hee stands and fals to his owne Master : but if he be that *Cardinall Burghe-
sin* whom some of the *Secular Priests* haue sometime de-
scribed, and haue assured vs that to be true in him, which
is spoken of *Tiberius Gracchus*, that he is *ῥῆσις ἰσχυρὸς*,
ἰσχυρὸς ἰμωμάτων : A rash speaker, and an heady undertaker ;
of a most violent spirit, and impatient of contradiction, in what-
soeuer he hath but once imagined : if this, I say, be true, (which
God forbid in so great a Church-man) now surely he is not
the fittest Iudge to bee resorted vnto in cases of consci-
ence, especially of such nature and consequence as this in
hand. Wherein (as a learned Poet once merrily said, there
stands *Latro* at the barre, and *Fur* sits on the bench) him-
selfe becomes both partie and Iudge. When *Popes* allege
Popes for prooffe of their *Supremacie*, the *Canonists* say it
is *Familiaris probatio* : certainly this must needs be a more
familiar prooffe, when reference is made to the *Pope* in his
owne cause.

53 For the knot of the quarrell betweene these differ-
ring *Catholikes*, if there were any, concerning the OATH,
and that which vexeth them most, was the point of the
Popes authoritie in *deposing Princes*, and *absolving* from the
OATH; for, so farre as touched *Ciuill Obedience*, THAT
stucke not with them, they say. Heere is the *Pope* become
a partie. Who now must vnloose this knot, and determine
the quarrell? None but the *Pope*. If I should beare witnesse
of MY SELFE, saith our *Sanior* Christ, MY witnesse
,, were not true : yea but, saith this *Iesuite*, the *Pope* being
,, the supreme Pastor, to him, by the principles of their Religi-
,, on, *Catholikes* beleene that our *Sanior* giveth assistance,
,, for the direction of mens soules. Heere's the *Pope* made a
Iudge. Certes, had he determined negatively against him-
selfe, he had beene to blame, at least his authoritie for e-
uer after might haue beene encountred with *Serue nequam
ex Ore tuo*. Would not the *Israelites* themselues (though it
were their miserie, that they might haue neither weapon for
warre,

M. Bluet, &c.

Plut. in Tiber.

Temp. Henr. 7

Ioh. 5. 32.

Page 10. no. 15

Luc. 19. 22.

1. Sam. 13. 19

warre, nor toole for worke, but they must fetch them from the *Philistines*) haue iustly laughed at them, if the *Philistines* would haue either hammered the one, or steeled the other, or furnished them with either? And if the *Pope*, in whose alone determination the *Catholikes* must rest, would giue any arguments of *Resolution* against his *owne* challenge, if it had not beene ridiculous, sure it had beene miraculous. The *Apologue* is knowen, if the *Lion* may bee *Iudge* in the diuision of the *prey*, his fellow-hunters shall haue but a small share: and *Kings* shall be sure *angusti sedere*, (as *Tully* said to *Cesar*) haue both strait limits and vnquiet seats, if the *Pope* may determine their *Bounds* and *States*.

54 But let *Fa. Parsons* say in sooth (if there can bee any sooth in a man of such *singular honestie* as the *Priests* describe him, intituling him *an impostume of all corruptions*) was there any such reference made out of *England* vnto the *Pope* for his *Resolution*? Was it by *Petition* written, or by *Message* of mouth deliuered? Let him shew the *State* of the *Question*, as it was framed; put downe the arguments of the difference, to and fro, as they were objected; and make knowen the reason of the *Popes negative decision*: this were plaine dealing in him, and had beene faire dealing in the *Pope*, if, before hee had sent his *Breues of Interdiction*, he had acquainted his Maiestie with the encounters of doubt that had bred the quarrell, and the ouerwaying reason which carried him to the *Negative*. This being omitted, his Maiestie gaue his decision the right name, when he called it a *malitious trick* of the *Diuell*.

55 For there was both *malice* in the *Sentence*, because „ done of purpose, and *not out of passion, but after due deliberation*, (saith this *Epistler*) and that is *malice* in any sin, as the *Schoole-men* define it: Secondly, in the *intent* there was extreme *malice*, thereby to foster in his Maiesties heart iealousie of his Subiects; and in them disloyaltie to their *Soueraigne*: and all this, which is truth indeed, vpon

Aesop.

Macro. Sat. 2.

Quodlib. p. 337

Numb 15.

Aquinas 12. 29.
47. & 78.

on the onely information, aduice, and instigation of a known *Incendiarie, Parsons*; who euer since hee ran out of his Countrey, like traiterous *Abolon*, cares not to set his owne friends Land, yea to see his *native soile* on a light fire, so he may purchase the *Popes* fauour, as the other did *Ioabs* corne, to approach his fathers presence. Thirdly, *malice* in the whole action, busily interposing himselfe in other States which concerne him nothing (for that is noted as a great part of the *Diuels malice*, that he is *Magnus ille Peripateticus*, and takes vpon him to bee the generall Surueyer and Compasser of the whole earth.) For what hath the *Bishop of Rome* to doe with the King and Subiects of *England* in matters of Religion? Much lesse of State: especially seeing hee medleth not for good, but for euill, (euen as that other vniuersall *Rector in the aire, quarens quem deuoret*) not instructing, but interdicting.

56 Wee say with the Fathers in the *Conncell of Carthage*, when they tooke the *Bishop of Rome* his Aduocates tardie, and falsaries in his challenge for the cognisance of all *Ecclesiasticall differences* to belong to HIM: *Alia Ecclesia habent Spiritum Sanctum, vt causas cognoscere & diiudicare possint*. Nay (saith this *Censurer*) the *Pope* only hath, *Numb. 20. supposing as we doe in matters Catholike, concerning persons Catholike, that England is the Popes harvest, and the Catholikes therein, his flocke; the diuision of the Island by Sea not making any separation from him their generall Head for dependance.*

57 This is a strong Argument, no doubt; the *Pope* hath to doe in *England*, because some *Catholikes* SV PPOSE he hath: but before that SV PPOSALL bee brought into a positieue and resolute Conclusion, it will aske a longer time then such a Pamphlet as *his Letter* is will require; and more deepe diuinitie then *Parsons* hath, if it be true which the *Priests* report of him, that he is neither *acute Schoole-man*, nor *profound diuine*, but a *meane Preacher, and a barren Ghostly Counsellor.*

2. Sam. 14. 30.

Iob 1.

1. Pet. 5. 8.

Concil. Cartha. 6.

Quodlib. page 237.

58 For whether *Saint Peter* be made *Terminus à quo*, or *ad quem*, either to deriue the vniuersalitie from him to the *Pope*, or reduce it from the *Pope* to him, many a knotie question is to bee decided: as first, *Whether the Government of the Church should bee Monarchicall? Whether that Monarch should bee Saint Peter, as superiour to the rest of the Apostles? Whether the Charge of the Keyes were giuen to him alone? How farre the Iurisdiction of the Keyes will reach? Whether feed my Sheepe and Lambes bee an vniuersall charge and to Peter alone? If all this true! how comes it to the Bishop of Rome, rather then another? Whether Peter appointed him his Successor? Whether he hath it Iure diuino, or Ecclesiastico? Whether that same one pastor & one flock be not proper to Christ alone? Why not an vniuersall Emperor as wel as an vniuersall Pope? with many other such, which would trouble a better Clarke then this *Iesuite*, euen to discusse: for hot braines as they vndertake matters busily, so they performe nothing soundly or iudiciously.*

59 If other States and Nations brooke the *Pope* for their *Iudge* (and yet in most of them which he names, they doe but *Quatenus*) it is either their voluntary submission, not his iust claime; or else his violent usurpation forced on them by terror, not their spirituall subiection, warranted by diuinitie. And therefore it argued some ingenuitie in the man, that hee made it but a *SVPPOSALL*. For if all the rest of the *Apostles* were not *Ordered Bishops* by *Saint Peter*, (saith *Bellarmino*) then cannot the *Church of Rome* bee the Mother of all other *Churches*: (much lesse the *Bishop of Rome* bee the *Vniuersal Bishop*) & whether it were so or no, the best writing *Iesuites* doe indeed make it but a *SVPPOSALL*; the most fauourable of them, that it is but *Likely*; an other, that it is *uncertaine*; but others, that it is *scarce probable*: yea, that it is an opinion, *neither generally receined, nor greatly necessarie*.

60 A fourth trick of *Malice*, mixt with *Craft*, (two properties

De pontif. Rom
l. 1. Cap. 23

Salmer. in
Gal. 1
Visior. Rel. 2
con 3
Suarez. in Tho
Tom. 4. disp. 16
Greg. de valde
Anal. fid. li 7
cap. 2.

properties of the *envious* man, that sowed *tares* in sleeping time) was the *Popes* Riddle, rather then answer, in not particularizing the specialties to bee excepted in the OATH: his *Craft*, lest straying at that point which touched his authoritie in deposing and absolving, he should reueale his *partialitie*; for so, as *Demetrius* the *Ephesian*, his clamorous plea for his *Diana*, in respect of his priuat gaine, and credit of the *Citie*, or rather of the *See*, would haue beene too manifest. His *Malice*, closely insinuating the whole OATH, to bee vtterly vnlawfull, euen that very point of swearing *Ciuill obedience*; for so hee saith, *Such an Oath cannot be taken* (this minsing distinguisher puts in [as at Lay] without annoyance of the Catholike faith. All this the *Censurer* repeateth, but refelleth not. Num. 19.

61 And this was his Maiesties iust agreeuance; that howsoeuer in matter of *Religion* the *Pope* would meddle; yet in things that meerely and onely concerne *Ciuill obedience*, that hee should interpose himselfe, could not but argue him to bee *Curiosus in aliena Republica*, a busie *Polypragmon* where hee had nothing to doe; which this *Iesuite* confelleth to bee a iust dislike if it prooue true.

62 Now then this must be cleared, whether the OATH doth onely concerne *Ciuill Obedience*, yea or no? That it doth not, he takes vpon him to satisfie in eight Numbers; from the 20. to the 28. and that foure seuerall waies, as he saith; First, Out of the words of the OATH, wherein the *Popes* authoritie is limited (indeed this is it which startles them;) Secondly, Out of the *Popes* words, marshalling the taking of the Oath, thus mixed with clauses concerning *Religion*, with repaying to our Church assemblies, arguing that hee forbade the OATH so farre as it was an Act Spirituall. Thirdly, Out of the *Cardinals* Letter, who after Consultation with others, (scil: with a Traitor called *Parsons*) doth therein include the OATH to bee vnlawfull, because it is compounded by ioyning of spirituall and Temporall things together, as *Julian* his Picture, with the.

Mat. 13. 25

Act. 19. 24

1.

2.

3.

„ the Images of the Paynim Gods.

63 (This *Bellarmino* dooth in cold blood, as he is *Robertus Cardinalis*, couertly resembling his Maiestie to that *Apostata*; but when hee is by his Metamorphosis, or Metonomastic translated into *Matheus Tortus*, that is a *Publican* vexed, either with wrath, or fury, or malice, or all, then hee particularizeth the comparison, and makes his Maiestie no better, yea worse then *Julian*.)

4

„ 64 Fourthly, by a reall offer on the Catholike part; the
 „ former whereof hee draws and denides, First affirmative two
 „ waies, viz. That so much of the OATH as concerneth
 „ Ciuill Obedience, euery Catholike shall take (marry with a
 „ restraint two-fold) as much as any Catholike hath done in
 „ time of Popery, or any Forreine Subiect doth to a Popish
 „ Prince. Secondly, Concerning the Pope, this Catholike
 „ shall sweare, that hee hopes, that his Holines will doe no-
 „ thing in preiudice of his Maiestie, yea, hee will labour to
 „ stay him if hee doe, and will pray for them both: the other
 „ part is negatiue; that the Catholikes shall not touch any
 „ part of the OATH which seemeth to impeach the Popes
 „ Authoritie; therefore that more is required then Ciuill O-
 „ bedience, by this it is euident. By what? because the Pope
 „ declares so; & the Cardinall writes so, & this Iesuit saies so.

65 But wee laying this for our ground, first, that both
 „ swearing and performing Ciuill Obedience is aswell nega-
 „ tive, against any intruder, Challenger, or Vsurper; as affir-
 „ mative, for the lawfull Gouvernors and Soueraignes: Se-
 „ condly, that this challenge of the Pope in dethroning and
 „ deposing Princes, is a temporall intrusion, and no spiritu-
 „ all Iurisdiction, do conclude with as strong and apparant
 „ euidence, that the whole bulke of the OATH, both in
 „ the submissiue and exclusiue part, doth onely concerne Ci-
 „ uill obedience. Of the first ground there is no doubt; for
 „ Art thou on our side, or on our aduersaries? was a proper and
 „ fit question mooued by a resolute Gouvernour: Luke-warm
 „ Subiects being as odious and dangerous in a State Poli-
 „ ticke

1oth. 5. 13

Apoc. 3. 16.

ticke, as such professors are in Religious Societies, iustly to bee vomited out of the Realme, as Solon his ^{disciple} ~~disciple~~ and Neutralls from his Common-wealth. Of the second wee make as little doubt; the proofes thereof, by so many that haue debated that controuersie, are so plentifull, so pregnant and impregnable: but seeing we meane this *Iesuite* a fauour, we will remit him to T. M. the elder (hee had as leefe goe to the Racke) who, among many other, hath canuailed this point, in a Confutation, to the *Popes* confusion.

66 For this authoritie of the *Pope*, if it be a spirituall Iurisdiction, it must be either from heauen or of men, grounded vpon Law either *Diuine* or *Ecclesiasticall*: Nam *quod amplius est, à malo est*, saith a deuout Father to a Great *Pope*: All execution thereof, not deriued from either of these, implies a *tyrannie*, imports no right. If vpon *diuine* Law, then either the *Old* or the *New* Testament; not the *Old*, the *Priests* among the *Iewes* had no such authoritie ouer their *Kings*, either vnited to their *Priest-hood* by God, or assumed by themselues; confessed so by a *Iesuite*, that the state of the *Iewes* was rather earthly then heauenlie: therefore the carnall part was more eminent, that is, *Kings* had the *Souereigntie* ouer the *Priests*.

67 Not in the *New*: for then *S. Peter* should haue had it, either when the *Keies* were giuen him, *Matt. 16.* or when that trebled *Pasce* was inioined him, *Iob. 21.* If it be so, then had he this Iurisdiction *directly* from Christ, and *vninersally* ouer the world: but that is not so, saith *Robert* the *Cardinall*, and this *Robert* his *Eccho*, but onely ouer Christian Princes, and that *indirectly* and *obliquely*, in *Ordine ad Deum*. nay, neither *directly* nor *indirectly*, saith *Saunders*; for there being a *double* power of Christian fortitude, *constant suffering*, and *couragious attempting*, that power of *suffering* (as the more excellent) Christ chose, as the fittest *Sibi & suis*, for *himselfe* and *those that belong to him*; or, if you will, for *himselfe* and his *Apostles*.

F

So

Plut. Solon.

D. Mort. his full satisfact. part. 3.

Bern. ad Eugē.

Salmer. in E-
pist. Pauli,
disp. 12.

Bellar. lib. 3. de
Pontif. Rom.
cap. 4. & 6.

De clauē, lib.
2. cap. 13.

So then, to suffer oppression vnder Kings, not to inferre vpon them Rebellion and Disloyaltie, was the power Apostolicall in respect of Princes.

Matth. 28. 18.

Vbi supra.

68 By Law *Divine* then it was excluded, for no man can transferre that to another, which hee hath not himselfe; but this royall Soueraigntie ouer Princes, to *depose* them, or *dispose* of their States, Christ had not as hee was man (and yet he said, *Omnis potestas data est mihi in Cælo & in Terra*) yea such power had beene *unprofitable* and *superfluous* (saith the *Grand Cardmall*) therefore hee could not transferre it to *S. Peter*, or the rest.

De Concil. lib.

1. ca. 13.

Berclaus, li. 6.

cap. 26.

Sigebert, in an. 1088.

Cla. Espencus in Tim. Digres. li. 2. Cap. 6.

Ambros. Apolog. David, ca. 4. & 10.

69 For *Ecclesiasticall Law*, no *Canon*, *Councell*, *Decree*, *Practise* extant, reckon to 600. yeeres after *Christ*, by *Bel-larmine's* Confession, yea to 1000. & *amplius*, saith one of their owne Writers, doth auow it; insomuch that a Friar of account, writing in the yeere 1088. calls then the doctrine thereof a *Noveltie*, if not an *Heresie*: And that Act of *Hildebrand*, that famously infamous *Pope*, who first tooke vpon him to depriue an *Emperour* of his *regiments*, is by a *Popish Divine* called *Nonellum Schisma*, a *rent*, and a *rent of Noveltie*. The challenge of this authoritie vtterlie vknownen to the *Fathers*, who haue pronounced *Kings* to be no way liable to any violent *Censure*, or penall Law of man, *suti imperij potestate*, their Empire and Souereigntie exempting and priuileging them therefrom.

Rom. 13.

70 Therefore this authoritie of the *Pope*, thus proclaimed by himselfe, thus patronized by the *Iesuites*, being meereley temporall, neither *Scripture*, *Father*, *Councell*, or *Practise*, for so many yeeres, warranting it, and by consequent, an *humane Invention* and *Intrusion*, presumptuous in the *Pope* against a Ciuill Magistrate (which is *Gods Ordinance*) and preiudiciall to Kings in disquieting their states, and disparaging their Souereignties: the matter of the whole OATH both *submissiue* for *affirmatiue allegiance*, and *exclusiue* for *negative acceptance* of forraigne disturbers, must needs be meereley Ciuill and Temporall; and the whole

OATH

OATH to bee as intirely taken of English Subiects for their King and Souereigne against the Pope, claiming and vsurping part of his right, as well as that of *Iehoiada* by the men of *Iuda* for *Ioaz* their King, against *Asbasia* that vsurped his state.

71. Neither doth that point of the OATH more concerne Religion, then if any other Prince, *Christian* or *Heathen*, should haue beene put in the same, and the Pope left out. For this authoritie of the Pope, so excluded in the OATH, must be as he is either a *Temporall Prince*, (and then the OATH is meerely *Ciuill*) or else as hee is a *spirituall Iudge*; which, if it bee a point of true Religion, must haue the warrant in *Scriptures*, and by the donation of the *Keies*, if in any *Scripture*.

72. Tis so, saith *Saunders*: for *S. Peter* with THEM, receiued both Powers, *Temporall* and *Ciuill*, to build and destroy *Kingdomes*: Not so, saith a *Iesuite*, for this power of the *Keies*, est alia à *Ciuili Potestate*. Thus they iarre. Meane while, we are sure that this is a Precept in true Religion, *Every soule to be subiect to the higher Powers*. But if there be a Religion, such as he calls *Catholike*, which exempts any when the *Apostle* includes all, I say no more but that which our *Sauour* said to the *Phariseis, Hypocrite*, *irritum fecistis Mandatum Dei propter Traditionem vestram*; and that which hee said of them when they were offended at that speech, *Every plant which my heavenly Father hath not planted, shall be rooted out*: And perhaps this rustling of the Pope with his *BREVES* against his Maiestie, argues as well for him as it did for another *Rusler* elsewhere, that he hath great wrath, *Sciens quod BREVES tempus habet*, knowing his time is but a *BREVE*.

73. Now we proceed to remooue two blocks at which this *Iesuite* stumbles, but hee goes backe to fetch them; for this fellow treads the Maze; hee was euen now at the 6. and now he is come to the 4. page, wherein hee takes two exceptions against his Maiestie, first, in that it is said

1. Reg. 11. 4.

Math. 16.

Vbi supra c. 10

Victoria, Rel.
1. Sect. 2.

Rom. 13.

Mat. 15. 6.

Verse 14.

Apoc. 12. 12.

Act 27.

„ Many Popishly - affected of both sorts did freely take this
 „ OATH : Secondly, that their so taking of it is called a
 „ blessed successe of so good a denice and intent in proposing such
 „ an OATH. In the first, the Assertion hee denies not,
 „ that many did so ; but he sticks at the Aduerbe FREELY.
 God loues Aduerbes , say the Canonists, the Diuell doth
 not ; for, that the Aduerbe doth make the action com-
 mendable, yea, denominate the action, is an *Axiome* both
 in Diuine and Humane learning. Now, lest this action of
 theirs should be commended too much, he first descants
 „ vpon the word FREELY, and disprooues it by the
 „ Statute penaltie, and a distinction of Philosophie : for the
 „ statute inflictling vpon the Refuser so strait a punishment,
 „ Aristotle in his *Ethicks*, and Thomas in his *Summe*, are
 „ so farre from accounting it a FREE action, that the
 „ Schoole-men determine it to bee *Inuoluntarium secundum*
 „ quid, and the Philosopher *Inuoluntarium simpliciter* : much
 like the instance which Aristotle giues, and the owner of
 „ the ship (wherein S. Paul was a passenger) felt, the throw-
 „ ing of all the freight into the Sea to saue mens liues : where-
 „ unto this case is semblable, either for men to take the OATH,
 „ which is against Conscience ; or indure a strict penaltie, which
 „ cannot be FREEDOME : for that FREEDOME
 „ (saith hee) requireth libertie, that is, FREEDOME is
 „ both extremes or objects. And heere, as if with *Æsop* hen
 hee had laid a golden egge, hee cackles out a Triumph:
 „ Let the discreet Reader (saith hee) consider what coherence
 „ there is in this tale ; namely, that there should bee a penaltie
 „ vpon the Refuser, and yet the taking of the OATH to be
 „ called a FREEDOME.

74 And is there then such an *ἀντιστοιχία* and disagree-
 ment, betweene the peine of a Statute-Law, and the will of
 a Subiect, that he which obeies the Law so inioyning, shall
 not bee accounted a Free-subiect, for his Obedience ! then
 are all the people of the Christned world *Slaves*, not *Free-*
men. For what Nation is there gouerned by Lawes, not
 enioined

enioyned by sharpe penalties? Were all Subiects *Saint Pauls* true Schollers, and would obey their Superiors, for Conscience sake, all Penalties were then vnnecessarie restraints; or were all Princes *Draco*-like, who, hauing such Subiects, would write each law in blood, such Penall Lawes were Tyrannicall enforcements: but the subiects of the best Princes being of diuers dispositions, some willingly submitting themselves to the streightest Lawes, not for feare of the punishment, but for conscience to God, and ducie to their Soueraine: others *refractory*, whose mouthes must bee holden with bit and bridle, because without a penall constraint they will wax wilde, and yeeld no obedience: therefore in the best managed States, are all or the most Lawes back't with penalties, and yet the Subiects libertie no way infringed. It is Licence, not Libertie that admits no penalty. The Law of God it selfe is imposed with penalties, and yet mans Obedience yeelded therunto, is not *Thraldome* but *Freedom*; which made the Apostle say, *That the Law was not giuen vnto the righteous man*: for his direction, no doubt it was, it is our Schoolemaster vnto Christ; but not for his terror, because his willingnes preuent the Constraint, and his obedience the Censure. But to the *Wicked and rebellious* it is giuen, not thereby abridging their Freedom, but punishing their contempt.

75 Were the Statute enforced perēptorily, & no leasure granted for deliberatiō; or after deliberatiō no libertie of choice, but inforst vpon thē to take it whether they wil or no: then might the OATH be accounted a *pressure*, & the acceptance thereof a *slauerie*. But, first, time being giuen to consider thereof: and after consideration leaue granted to chose or refuse, this in their owne schoole-learning is True, and Full Libertie: for to it they annex these two conditions. 1. *indeterminationem Iudicij ad deliberandum*, an vnlimited scope for the iudgement to deliberate. 2. *facultatem Eligendi vel refutandi quod deliberatum est*, power either to choose or refuse what is deliberated. The first is

1. Tim. 1. 9.
Gal. 3. 24.

Medina in primam 2a. quest. 6. art. 2

Radix Libertatis, the source or fountaine of Libertie ; the other is *ipsa Libertas*, *Freedom it selfe*, saith *Medina*. And that's the verie case betwene the King and his subiects, in this matter of the OATH ; so that the verie refusall (after deliberation) argues, that, either to take it or no, they had libertie of choice ; but in refusing it, no loyaltie of affection.

76 But what if by the word *Freely*, his Maiestie meant either a voluntarie offer of some, who to shew their loyaltie to their *Soueraigne*, of *themselves* desired to take the OATH ; or, being required, after view thereof, without either respecting the penaltie, or doubting of the *Lawfulnessse*, *Readily* yeelded that pledge of their allegiance, by taking the OATH ? Then let the *discreet Reader*, (to whom hee appeales) consider, what a trilling *Sophister* this is, to picke quarels at words, by wrests and streines, neither to purpose nor to sense : for that his Maiesties meaning was so, by the *Latine translation* is manifest ; where these words *Many FREELY* took the OATH, are there translated *Per multi Sacramento se obstringere non DVBITARVNT*, that is, they stucke not at it, but without terror or doubt tooke it. And this the *Makebate* knew well enough, but that hee would, perhaps, take a small occasion to vindicate his credit (which the Priests haue somewhat impayred, by assuring the world, that hee is no *Schoole-Diune*) by shewing his skill in *Aquine*, and in a peece of *Aristotle*, which euery *Puny* hath by rote.

77 Secondly, lest this their acceptance of the OATH should bee too much commended, hee takes vpon him to interpret their meaning ; wherein let the Reader consider what an *Hypocrite* hee is : for it is an inseparable marke of an *Hypocrite*, to iudge of other mens consciences. The heart of man is *Gods peculiar* : for any man to place his *Consistory* there, is an high presumption ; and therefore when some haue taken the OATH, and sweare they doe it *heartely*, wee say with *Nazian*. *ipsum tale expiat* for vs to diue

Apolog. lat.
p. 4. lin. 6.

Mat. 7.

Naz. in Epist.

diue into their conceits, and to iudge with what affection (either offeare of punishment; or hope of fauour; or loue to their Prince) they do it, it is not our purpose, nor comes it within our reach: and yet this *Serpens Epidaurius* can see more in them, then their selues will acknowledge; and though they sweare they doe it *willingly*, yet hee can assure both them and vs, that they doe it by *constraint*.

Horace.

1. Sam. 10. 11.

78 *Et nunquid Saul inter Prophetas?* yea surely, for he can prophecie, that though they sweare they doe it *heartily*, and without any *mentall enaſion*; yet hee is perſwaded, and would perſwade vs, that they doe it neither *Freely*, that is, *Willingly*, without feare of Coertion; nor *Freely*, that is *plainely*, but with a *reſerued diſtinction*. And now againe, let the Reader, (whose helpe he craues) behold a malicious tricke of a notable *Aequinocator*, that cannot be contented to be himſelfe alone (for doubling and diſſembling) the *Diuels Scholler* (that ancient *Aequinocator*, that can bee the *Prince of darkenes*, and an *Angell of light* all at once) but muſt alſo bee his *Diuiliſie Reader* or *Schoole-man*, to teach others to diſtinguiſh themſelues to *Hel-fire*, and that is, Num. 30. Wherein he ſhewes himſelfe to be, *verè Spiritus mendax in ore Prophetarum*, framing two diſtinctionſ like the two hornes of *Sedechias* (ſuch another as himſelfe, full of that ſpirit) and putting them into their „ mouthes: the firſt, *that the Pope hath not authority with- „ out Juſt cauſe, to proceed againſt Princes*: the ſecond, *that „ the Pope hath not his authoritie directly, but indirectly, & „ in ordine ad ſpiritualia, and for the Catholike cauſe: Et in his „ ventilabis Syriam*, ſaith the falſe Prophet, of his hornes: „ and with theſe diſtinctionſ, ſaith this Jeſuite, the OATH- „ taking may ſatiſſie the Statute, & reſerue the integritie and „ ſincerity of true Catholique doctrine.

2. Cor. 11

1 Reg. 22. 22.

verſ. 11.

79 As if hee ſhould ſay, though they ſwore (as it is in the OATH) that they belecue, and in conſcience are reſolued, that the Pope hath no authoritie vpon his excommunicating of Princes, to abſolue Subiects from their Obedience;

bedience; and that they swore this according to the expresse words by them spoken, and according to the plaine and common sense and vnderstanding of the same words, without any *Equiuocation*, or *mentall enasion*, or *secret reservation whatsoever*, (all which are the words of the OATH) yet if in their minde they shall secretly conceiue „ these two distinctions, *No authoritie without I V S T* „ *CAUSE*, or *not DIRECTLY*: though the Pope shall after hee hath excommunicated a Prince, absolue his Subiects; they must perswade themselves notwithstanding, that they haue sworne *truely*; and yet that the Pope hath done that, which in their consciences is iust: in that his so proceeding is either vpon *iust Cause*, or by his *indirect authoritie*.

So And now let a *Christian Reader* (that makes conscience either of God, or common honestie) consider whether these bee not *profunda Satana* in the *Renelation*, euen the very mist and mistery of iniquitie; wherein hee may demand of this *Iesuite*, first whether this be not a *Paganish* delusion both of God and men! the very same of *Lyfander* and *Dionysius*, that Children are to bee mock't with toyes, and men with *Oathes*! Nay, more then *heathenish*; for *Aristotle* was of opinion, that hee which doubteth in his *Oath* (for that is *impossible* to swear with a mentall addition) hath neither feare of Gods vengeance, nor shame of mens reproofe: Secondly, if the OATH may by such distinctions, according to the *true Catholike Religion* (for so this *Censurer* saith) be interpreted and expounded, why did not the Pope by his *Breues*, rather ratifie these as lawfull *enasions*, then at the first dash thunder out his awfull *Interdictions*? Thirdly, if the OATH bee so thin a *Cob-web*, that two such Flies may so easily breake through it! why doth this *Iesuite* so often tearme it a *pressure of Conscience*, forcing men to dispaire? Lastly, hee might aske of this *banned Catholike*, whether that part of the OATH, touching the Popes authoritie, vpon which hee thus *mentally* distinguisheth,

Apoc 2. 24

Plut.

Rhet. ad Alex.
and. Ca. 18.

distinguisheth, be a matter of Faith, or no ! If no ; then the OATH bindeth to no other thing, then the acknowledgement of meere Ciuill Obedience: if yea ; then in so secretly „ distinguishing they did a thing vnlawfull : for no sort of „ *Æquiuocation* (saith Fa. Parsons) is lawfull in matters of „ Faith and Religion. Yes (saith Fa. Parsons) then so *Æ-* „ *quiuocating* in this matter of Faith, is lawfull, and may stand „ with the integritie and sinceritie of true Catholike doctrine. So then, in matters of Faith and Religion it is not lawfull in any sort to *Æquiuocate* ; but in this matter, though it concerne Faith and Religion, it is lawfull Will not the discreet Reader conclude these to be roapes of Sand? and to haue lesse coherence then that which hee straines at for dissonancie in the Apologie?

Numb. 14.

Numb. 30

81 „ And yet (saith he) Numb. 31. *Vlesse these distinctions may bee admitted, hee that sweares honestly, and takes „ the OATH simply as it lyeth, and is meant by the Magistrate „ that offers it (namely that the Pope hath no authorite vpon „ what occasion so euer, for neuer so much good of Christian „ Religion, to proceed against any Prince, either by himselfe, „ or by permission of other Princes to doe the same) doth con- „ tradict the consent of all Catholike Diuines, and professeth „ that Gods providence is defectuous, in care of his Church.*

82 *Dolosum versari in vniuersalibus*, and for him that meaneth deceitfully, to speake generally, is an old Pro- uerbe, vpon an old Custome. The first of these *Affertions*, that the Popes authoritie for deposing of Kings, is concluded by Consent of all Catholike Diuines ; if by them he mean *Scriptures, Councels, Fathers, Stories* for 1000. yeares after Christ, the Reader must take it for a *mendacious vanitie*, and let it passe for no better. But if in that number hee account *Popes* testifying of themselves ; or *Canonists* *Parasitizing* to Popes ; or *Glosses* *hyperbolizing* the flatteries of the *Canonists* ; or *Schoolemen* blasphemously detorting *Scriptures* ; or adulterate and *partiall stories*, forging a *Mathematicall Donation* (*qua palca est, at Ecclesia pro grano habet*

Aluar. Pcla. de
Plan Sceles.
lib. 1. Cap. 13.

Iohn. 8. 44.

Bertrand. in ad
dit. ad Gloss.
Vnam sanctā.
Extrav.
Vines in Aug.
de ciuit. dei. lib
10. Cap. 16.

Ioh. 1. 22.

which is but Chaffe indeed, though the Church hold it in the *granary* for good Corne, saith an ancient *Canonist* of their owne) hee must expect no fitter answer then that which our Sauour gaue to him, that challenged to himselfe to bee the *Great Donor* of the Kingdomes of the *World*, *cū mendacium loquitur, de proprijs loquitur*, to bring credit to their owne fables, they must bring in witnesses (*like Knights of the Post*) of their owne humors.

83 The second, as it is a *triuiall Obiection*, and borrowed by this Epistler from *Allens Appologie*; so, as by one of their *Glossaries* it was first vttered, it is a charge sauouring of *Blasphemy*, namely, that if this *transcendent* power ouer all things, (euen for deposing *Princes*) were not proper to the *Pope*; OVR LORD, *sauing his reuerence*, saith he, *had failed in his discretion for gouernment of his Church*.

84 *Vines*, vpon Saint *Augustine* telleth vs of one that perswaded his neighbours on a darke night, that vnlesse the Moone were in his *Asses belly* (for sure shee drunke it vp of late shining in the Poole) the world should want *that light* for euer. *Parsons* vpon *Allen* would perswade vs, that vnlesse *Gods providence* bee so tyed to the *Popes Diademe* that he may *Triple* it with supremacie of controule ouer all *Princes* Christned, the Church should want *that pillar* for support, & *that eye* for direction in gouernment: the first, being a fancy of an Idiot, is but a meriment of folly; this challenge, seriously maintained, and a maine argument among *Iesuites*, is a presumptuous challenge of arrogant impietic.

85 That men in agonie of greefe; or torment of paine; or discontentment of humor; or rage of passion; or in cases of distresse and disgrace, will speake *irreuerently* of God, (or as the Hebrew hath it, *Dare insultum Deo*, will charge God with folly) through impatience, it is vsually by *Poets* fained, and by stories of good note, in men of good parts sometimes obserued: but that *Pride* should so farre ouersway mens affections, that

that to maintaine their ambition and tyrannie, they should so much forget God their Sauour, as to challenge him of *Improuidence* towards his Church (which is as decre vnto him as the apple of his eye; which hee hath purchased with his Blood; which hee hath handfastned vnto himselfe for his spouse; and to which hee hath promised his perpetuall assistance) is singular from all examples, admirable, but intollerable. onely that it sauoureth of the spirit of *Antiebrist*, who as in his pride he lifteth vp himselfe above all that is called God, so for the support of his pride, sticketh not to charge with indiscretion, and want of fore-sight, euen the very true God.

2. Theſ. 2.

86 Whose *providence* is as his power; this most *puissant* where the meanes are most weake: that most *Vigilant* where the meanes are least scene. *Et quod stultum videtur hominibus*, that which the world counteth folly, is Gods wisdom; to passe by the mighty and the noble, and to choose the weake things of the world to confound the mightie; yea, things vile and despicable, to abate and pull downe things lofty and Honourable: not by curse of mouth, or dint of sword, but by patience of Spirit, and power of his word. For Gods *providence* in his Church-government by Churchmen is *Operatiue*, not *vindictiue*; that same *Vlscuse* in propriety, that vengeance in a readines against all disobedience, whereof the Apostle speaketh, leuelling euery high thing that is exalted against the knowledge of God, and captinating euery thought to the Obedience of Christ, like the ruinating of *Hierichoes* walls by Rams-hornes, is powerfull not violent, spirituall but not visible, by meanes weake in shew mighty in effect. Those *Compedes ad alligandos Reges* in the Psal. Those fetters made to binde Kings. are DOCUMENTS OF FAITH, saith Thomas, not Thunders of disturbance.

2. Cor. 12

1. Cor. 1. 26

2. Cor. 10. 5. 6

Iosh. 6. 20

Psal. 149. 8

Aquin. in 2. Cor. 10.

87 Yea, had not God in the depth of his wisdom, and providence of the Church, kept that conceipt (or any the least occasion to breede it) euen from the thoughts of Princes; that the same snake, which (being almost starued

to death with hard and cold weather) they should warme, succour, and nourish in their bosomes, would, when shee had gotten libertie and strength, first strike them : and that the *Romane Bishops* brought so low in the world by pouertie and persecution, after their aduancement by them, would haue growen to that height of insolence, as to amate them : still should they haue lien forlorne and vnpitied, at least vnfurnished of those large indowments, franke immunities, vast priuileges, and honourable places, which now they hold, and wherewith they are vp-holden.

1. Reg. 2. 20.

88 'Tis natural to Kings to be iealous of their thrones, wherein they can abide neither *Mate* for diuision, nor *Check-mate* for scorne. It cost *Adoniah* his life for asking *Abisbag* to wife, because *Solomon* did thereby take occasion to suspect, that he which desired the fathers bed-fellow, would also aspire to the brothers Throne. It was not the blasphemie laid to our *Sauours* charge by the *Jewes*, that moued *Pilate* to sentence him ; that which hastned his death, was a iealous opinion, though a false perswasion, that he should be a *King*, and thereby defeat *Cesar* of his claime to *Iurie*.

Ioh. 19. 12. 13

Psal. 2. 7.

89 In that point therefore wee shall see God himselfe to be very wary ; for euen that Psalme (which of all the Scriptures is most threatfull to *Kings*, and begins with a thundring expostulation) *Quare fremuerunt Gentes, & astiterunt Reges ?* it pleaseth him to conclude it, not with a minacing extrusion, but with a calme perswasion, *Osculemini filium*, or as the vulgar hath it, *Apprehendite Disciplinam* : and what is that ? *Bewise, obeye Kings, and serue the Lord in feare* : If not, what's the danger ! *Ne pereatis de via iusta*, that is, lest you lose the right way to Heauen, and your right in the Crowne of Heauen : Hee said not, your Titles to your Kingdomes, nor right to your Crownes on earth. God neuer thought it fit to support his Church, by daring of Princes, Professors of his name ; for that had
beene

beene the way to make them not *nourishing Fathers*, but either pinching suppressors, or at least cold and wary fauourers of the same.

Esa. 49. 23.

90. As therefore in the time of the Law, hee had a Church, flourishing and famous, to the worlds astonishment, *In Iurie was God knowne, his Name was great in Israel*; where there were Priests of very eminent port and state: yet, that they were subiect to their Kings (both for reuerent demeanour to their persons, and all due obedience to their commands, both in ciuill affaires, and for ecclesiasticall charge) argued no defect in Gods *providence* or *discretion*: So in the primitiue time of the Gospell, the puritie of doctrine, the increase for number, the successe by the large propagation of *Christianitie*, was farre more eminent in the world; and the *Evidence* of Gods *Providence* more apparantly demonstrated, when the blood of *Martyred Bishops* was the Seed of the Church (at what time the Title of *Christs Vicar Generall* was not heard of) then since the challenge and claime of this *Papall Supremacie*; the issues whereof haue beene the bloody Massacres of Christian Princes, designed and abetted by the Successors of those Bishops, successors (I say) in *Seat*, (and yet that is a question) but not in *Faith*.

Psal. 76. 1.

91 And the Christian world can witnesse, to Gods glorie, and the Popes regret, that the vigilant eie of Gods *Providence*, for support both of sinceritie in doctrine, and integritie of discipline, and publike maintenance of both, where Bishops and Priests vse the Keies committed to them, towards their Souereignes for winning their soules, not for disturbing their states; for preaching to them, not factioning against them; in exhorting, not threatening them; in praying for them, not cursing them, is more effectuall and visible then where the Pope and all his gismals the Parish-Priests or Curats of *Rome* (that is their true originall) who for their often winding and turning are truly called *Cardinals*, doe practise their vsurped claime,

Molinus in
Senatuscons.
Fran. ann. 53.

in minacing Interdictions, managing Rebellions, allowing Perjuries, instilling and complotting Treasons. But in brieft, if it were seriously propounded, what became of Gods *Providence* when there was no *Pope* at all (as at once for seven yeeres and a halfe, another time for three yeeres together the See was vacant?) And to which of the Popes Gods *Providence* for Church-gouernment was tied in the *Anti-papacie* or duplicitie of Popes for so many yeeres? It would pinch the *Iesuite* to answer it.

92 Now from his Doctores Chaire, where hee hath beene vrging the lawfulness of his *Distinctions*, he descendeth, and falls on his knees, Num. 32. and as before hee framed an *Oath* for a *Mitigation*, so now he puts vp a request for an *exposition* (which is indeed an abolition of our OATH) where he propoundeth three offers; that it would please his Maiestie either, first, to admit of these Men- tall *Euations*; or, secondly, to wipe out the last words in the Statute against *Equiuocation*; or, lastly, not to thinke much if they utterly refuse the OATH.

Gen. 4.

In Cant. ser. 24.

Vbi supra.

93 It may be said to him as vnto *Cain* (in their owne Translation) *Recte offers, sed non recte diuidis*: his submission is good, but his proffers are not so: it becomes him to be humble, but not thus to *Capitulate*; wherein he seemes to honour the King, but (as *Bernard* noteth of an hypocrites sacrifice) it is *munere foedo*. For the summe of his *Petition* is this, that either the OATH might not at all be imposed (and so his Maiestie should haue of them no bond of allegiance) or else that it might be taken with the forenamed *Reservations*; that so (as the same father speaketh) they may *dare manum deuotioni, & animum luori*, swear loyalty on the Booke, but hatch Treason in their hearts.

94 „ Notwithstanding (saith the *Iesuite*) the rather „ must this be yeeled vnto, because both the chiefe learned of „ thei Church haue iudged the OATH vnlawfull (as it is „ now framed) and also their chiefe Pastor, hath viterly con- „ demned

„demned it. And this indeed hath caused (saith he) the great
„scruple and repugnancie of Conscience.

95 How holds this together? He told vs before, that
it was the *Scruple of Conscience*, which caused them to seeke
beyond the Seas, both to enquire of the learned there, and
to consult with the *Pope*: now he tels vs that this *scruple* is
an effect ingendred in them, by the resolution of those
Learned, and the peremptorie Sentence of their *Pastor*.
Et pergit v. b. cum Papa perplexè loqui! Doth the *Pope* breed
scruples in their mindes which consult him! He hath *Præ-*
uilegium infirmitatis (saith *Canus*) and cannot erre: there-
fore his resolution should remooue all doubts, cause none;
should settle the conscience, not startle it.

96 But take it either way, either as a *cause moouing*, or
an *effect succeeding*; it bewraies in both a singular disloyal-
tie in the affection. Did the scruple *cause* the enquiry and
consultation? That argued *alienated dispositions*; for true
loue obeies, disputes not; yeelds, and doubts not. *David*
noted it in his Subiects, *in auditu auris*, they no sooner
heard, but obeyed him. *Omnia charitatis facilia*, Loue makes
all things light, saith *S. Augustine*: and therein is *S. Iohns*
speech made good, that our *Lords Commandements are not*
griuous. The weight of an Iniunction is not so much in
the *Object* as in the *Subiect*. *Potest esse cordis affectus, cui*
nil graue sit (saith the same Father) There may be such an
affection in the heart, which may make a *Yoke easie*, and a
Burden light: such an vnwillingnesse againe there may be,
that *Durus est hic sermo*, shall be pronounced vpon a com-
mandement, be it neuer so easie.

97 The holy Ghost notes it, that when *Jeremie* willed
the *Iewes* to put their necks vnder the Yokes of *Nebuchad-*
nezar, they which made a scruple, and (vpon that scruple)
inquired of some *Prophets*, whether they should serue him
or no! God himselfe doth pronounce both them that *mo-*
ued the doubt, to be authors of their owne miserie, and
those *Prophets* that *dissuaded* them, to bee liars in them-
selues,

Numb. 15.

Psal. 18. 44.

De nat. & gr.
ca. 69.

1 Ioh. 5. 3.

Vbi supra.

Matth. 11. 28.

Ioh. 6. 60.

Jerem. 27. 12.

Pro. 26. 23.

selues, and not authorized by him. Much more when a *Christian King* requires a bond of *Obedience* from his native *Subiects*, only for his *Temporall indemnitie* and securitie : In that case (blaunch it as they will) euery doubtfull enquirie is an Impostume of Disloyaltie ; it is not a scruple of Conscience, it is a rottennelle at the heart : which because those doubting *Catholikes* could not dissemble, (for a pottheard, though it be guilt, will shew it selfe to bee earth) and yet were loath to bewray it, they take *Sanctuarie* at *Rome*, as inquiring of that *Oracle*, thereby to couer their wilfull refusall, vnder the pretence of the *Popes Negative Resolution* ; that so they might answer, when they were called to the OATH, We are willing to doe it, but our chiefe Pastor hath forbid vs, and thinkes it vnlawfull. *Sic Cælum, non animum mutant* : The scruple they carried out, returned with them.

98 Was this scruple an *effect*, and did it follow vpon the Resolution of those *Learned*, and the *Popes Breue*? then is it worse, because now it is *Armata impietas, Disobedience authorized*. As for those chiefe learned (as hee intitles them) they are all but one *Bellarmino* (for ought that appeareth to the world) whose opinion in this case, what it is, his Letter manifesteth, and the *Apologie* hath disculsed it. Learned he is, his workes doe shew it; and yet he that should say they are more painfull then learned, should do him no wrong, nor iudge of them amisse. This wee are sure, that as learned as *he*, and better minded then *he*, are of a contrarie iudgement to *him*, for the Princes immunity from the Popes Souereignty, as will appeare when wee come to his Letter.

Azerius Iesuit

99 But the *Popes Breue*, that is a *Persian Decree*, and his *Interdixit*, an *Ipse dixit*. It may not be disputed, much lesse disauowed. In this very case, *Erst Regum Iura peruertat* (saith a *Iesuite*) though he peruert the Lawes of Kings, either by sinister constructions, or priuy subornations: pray for him they may ; iudge of him they may not; obey him

him they must. Now this reliance *unrepealable* (though he call it in the *Catholikes a scruple of Conscience*) yet is it not in them, thustied, a vassalage of slauerie? and in the Pope, thus binding them (looke to himselfe) an outrecuidance of Tyrannie? and, in respect of Kings, a licence for disloyaltie in their Subiects, and the Allumettes of Treason to their persons? For what greater slauerie, then if Popes carrie troupes to hell, yet men must follow them, and not argue with them? So saith *Boniface* the Archbishop of *Mentz*: and what more dreadfull instabilitie to Kings, then to enact Lawes for their Subiects, to try and tie their allegiance, and a forraine Countermand must be sent to free them and affright them from *Obedience*?

*Boniface. apud
Grat. d. 40*

100. A second stay, which holds him so long in this Preface (hee calls it the third point) is that speech in the *Apologie*, that it argued Gods blessing vpon the deuised OATH, that so many Popishly affected, did take the
 „ OATH: This hee trips at, and giues his reason, *That*
 „ *if it be a blessing, it must be so, first, to the takers, which are*
 „ *of two sorts, either in act, which are sworne already; or in*
 „ *desire, which wish they might, but dare not. The first haue no*
 „ *outward blessing of libertie, for they are still imprisoned; if*
 „ *inward blessing of Comfort, hee knowes not: but to the other,*
 „ *it is the greatest pressure of Conscience, and angariation*
 „ *of minde, that euer befell them; for that oppression exceeds*
 „ *all other, either Corporall for paines, or worldly for losse.*

101. Indeede the trouble of *Conscience* is a fearefull vexation, but the next that comesto it (because it is a mentall worke) is the trouble in answering a Cauelling *Sophister*; who hauing some remnants of Common-places, wherein hee is perfect (like one ready to be drowned, that laies hold of any thing, thogh a rush or stick) snatcheth at words, to giue vent to his notes, neither well couch-ed, nor properly applied.

102 His Maiesty concluding, as the Scripture directs, and as man may iudge Gods approbation by an outward

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and

and vnexpected successe; that so many of the *Clergy* and *Laitie*, (diuersly affected in Religion) did take the OATH, whereby hee was secured of *their allegiance*, and they freed from *his* icalousie, whome his Maiestie might otherwise haue suspected, (because there is no such *alienation*, as that which is caused by difference in Religion) calles this successe, GODS BLESSING : for *multiplication*, whether of wealth or people, is a *benediction*; and therefore in Scripture often conioyned. Of Iust *Iob*, saith the wicked spirit, *Benedixisti ei & creuit possessio*. Of the same man, saith the Holy spirit, the Lord BLESSED his last daies, for his substance & Family INCREASED. Of all the faithfull, the Psalmist pronounceth it, He BLESSED them, and they MVLTPLIED exceedingly.

103 In the MVLTITVDE of a People is the honour of the King, saith *Salomon*, because his strength lyeth in them. But if (as *Danid* his Father described some) they be *Populus contradictionis*, a muttering and a disloyall people; *Filij alieni, mentientes, & claudicantes*, of estranged affections, dissembling tongues, false hearts; the King might then say (with the Prophet) *multipicasti Gentem, non multiplicasti Letitiam*; the more the worse: for it is *Populus voluntarius*, or as the Hebr. hath it, *Populus deuotionum* (wee see it in *Gedeons* Army) which maketh *diem fortitudinis* (saith the Psalmist) that giueth courage to the Kings minde, and strength to his battles; which words the vulgar hath left out.

104. Now God hauing blessed his Maiestie with an *accrument* of a great & mightie Nation, but finding withall, that rule in *Vegetius* to be true, that it is not *numerus* but *virtus*, not multitude but Loyaltie, which in time of exigence must preuaile; to assure himselfe that his Subiects, will bee neither *fily Ephraim* a faint-hearted people, with their bowes bent, ready to turne their backs vpon him, faile him at his most neede; nor *fily Belial*, a false-hearted people, either vilifying his person (as some did *Sauls*, at his

Iob. 1. 10.

Iob. 42. 12.

Psal. 107. 38

Pro. 14. 28

Psal. 18. 43. 44.
&c.

Esa. 9. 3.

Psal. 110. 3

Psal. 78. 9

1. Sam. 10. 27

his first entrance) or turning their weapons against him, as *David* was serued, both by the sonne of his loynes, and his great counsellor of State; the rather hauing been already in *Dauid's* Case, affrighted with the bloody hands of *strange Children*, whose mouth talked of *Vanitie*, and their right hand was the right hand of iniquity: he deuised this OATH for a pledge of his assurance, for a bond of their allegiance, which accordingly succeeded; because what hee hoped, hapned, yea, more then he expected. For many *unrequired*, came & shewed theselues to be *Populus Voluntarius*, FREELY offering to take the OATH, & this the King, truly calleth a *BLESSING* of God upon the deuise.

2.Sam.15.13

Psal.144.

105 For mortall men must iudge the best of Gods proceedings by outward happy successe; and what more happy to Kings then a sure establishment in their *Thrones*? and none surer among men then inuestiture, confirmed by *Couenant* and OATH. For *Dauid* was the King of *Israel*, euen while he was in *Hebron*; but when the *Tribes* came and passed their *Couenant* with him of *Allegiance*, then, and not before, hee calls himselfe a King established and exalted, which hee onely attributes vnto Gods blessing. And that this was his Maiesties onely meaning, the Latin translation cleeres it by the word *fortunauit*, arguing thereby, that it was a blessing outward and visible.

2 Sam.5.13
Vers.13
Apol.Lat. pa.4
lin.3.

106 Now what hath the Common-place of the *Conscience Greefe* to doe with this blessing, that is, this euent thus fortunately succeeding? No more then it had before to doe with the aduerb ONELY, sauing that of a word of exaltation, he would make a Tragedie of *Angariation*. Wherein to answer him once for all; First, if the *Catholikes* (as hee calls them) haue vexed Consciences, it is no maruell, in two respects; for *Idolatrie* being mixed with *Superstition*, and *Superstition* neuer void of feare, (because, as it supposeth there be many Gods, so it wisheth there were none) feare must needes worke a vexation of the minde: but *Heresie is Idolatrie*, (saith *Vincentius*) for so many selfe conceits,

Numb.12.

Plut.de Superstit.
Vincen.aduers.
Here.

De veratibz.
cap.38.

ceits, are so many Gods, yea, the basest kinde of Idolatry (saith Saint Augustine,) this adoring the works of mens hands, the other worshipping fancies of their owne braines.

Specul. Pontifi.

Regul. sup. p. 18.

107 Againe, where the minde hath no certaine stay for her *Vltima resolutio*, in matters and cases of Faith and Conscience, there must necessarily follow a miserable vexation; which is the Case of those Catholikes, whose dependance for Resolution, must rest vpon the *supreme Pastor*s determination, then which what is more vncertaine? For what one Pope decrees, another disallowes. It is obserued of some, that from the time of *Stephanus Sextus*, it hath been the custom of Popes, that the succeeding Bishops, *Acta priorum aut infringere, aut omnino tollerent*, would either narrowly impale or vtterly repeale their Predecessors Decrees. And will any call that Conscience, that hath this Dependance? Our Soueraigne King hath giuen it the right name, when hee saith, That Conscience not grounded vpon sure knowledge, is either an ignorant fancy, or an arrogant vanitie: and what resolved comfort can bee in either of these?

Math. 6. 23.

Ferns in illum
locum.

108 Secondly, if pressure of Conscience may serue for good Plea of Recusancie to Princes Lawes, there is nether malefactor for crime, nor Heretike for schisme (neuer so great) but will make that his Apologie against any Censure. The making of Lawes, and the execution thereof, must depend vpon the Magistrates will directed by Gods word, not vpon other mens Consciences, whether tender as vnresolved, or peeuih, as neuer satisfied.

109 Thirdly, the answer may bee with that of our Sauour, *If the light which is within you be darkened, how great is that darkenesse?* because it is with the Conscience of man, as with the Eye of the body: be the obiect neuer so bright and visible, if there bee in the Eye any thing which may impeach the sight, either mist or dust, or lime (which one of their owne writers very elegantly doth allegorize) either
fancies

fancies of their owne braine (which is *Caligo tenebrarum* in this life, and dusketh the eyes of the vnderstanding to a mans perdition, for if our Gospell bee yet hid, it is hid to them that are lost;) or worldly delights of honour and wealth, (for that's *Puluis pigmentarius*, the marchants dust, which tickleth the eyes and blindes the sight of the wisest) or Ennie by Emulation, or preiudice of affection, or wilfulness by opposition, which like lime torments the eye, and peruersts the iudgement concerning the *Obiect*; where lyeth the falt then?

2. Cor. 4. 4.

Cant. 3. 6

Deut. 16. 19

110. If the *Iewes* to this day behold not what they should, nay what they might; but whatsoeuer is spoken of Christ (though neuer so demonstratiuely) they do reiect it, because they conceiue it not: Is it (saith *S. Paul*) because the veile is not remooued from *Moses* face! or that the Law is still Typicall! Nay, that is gone, but the veile is now spread: by their owne wilfulness, ouer their owne hearts. Such is the *Conscience* of those *Catholikes* whom he bemoaneth; who either led by their owne conceit (obstinate by some former impression) or misled, what with future hopes buzzed into their eares, or by present terrors of Churches Censure, or relying vpon the Pope, as the *Iewes* vpon *Moses* (though these last haue the better warrant) doe name that to be *Conscience*, which is but *Error*; and *angariation of spirit*, which is nought else but *peenishnesse*. The issue, either of superstitious feare, or malignant opposition, or slavish dependance, for to be greeued with that which is good, is not weaknesse, but wickednesse.

2. Cor. 3. 14. 15

111 To a corrupt stomacke, euen the lightest meats are burdensome; but cleanse it, and then it will easily concoct, and orderly digest the strongest food: So to the vncleane and vnpure, nothing is cleane; for euen their *minds* and *consciences* are defiled (saith the Apostle;) but rectifie and cleanse the *Conscience*, *Et lapides isti panes fient*, quoth *S. Bernard*: that which now pincheth for a *pressure*, will passe for a *Comfort*. And so the conclusion shall be for this

Tit. 1. 15.

Bern. in Cant.

Num. 31. 15.

point of *Conscience*, which (as his Maiestie once well obserued) many prattle of, but few feele. If any which haue taken the OATH, be tormented in minde, for abiuring that vniust claime of the *Pope*, it is not *Conscience* but *fancie* that afflicts them; without reason on their parts, or occasion of ours. It is not the *Statute* which must beare the blame, but either their owne inconstant affections, varying in themselues; or their inthrall'd iudgements ouerawed by the *Pope*; or hopes, or feares, whispered in by others, raising a storme where there was a settled quietnesse.

1. Pet. 2.

112. For them which are to take it, if they refuse it, the penaltie is before them, their conscience is free: But his Maiestie (no doubt) will beware of them, and the State obserue them as men branded by the Apostle, seduced with the error of *Balaams* wages, and perishing in the contradiction of *Corah* and *Dathan*.

113. „ The Censurer goeth on to shew, that as not the
„ Takers, so not the Exhibitors of this Oath can account it a
„ Blessing; and that for two reasons; First, because wherem
„ they thinke heereby to assure the King of his Subjects allegi-
„ ance, they rather make them grow desperate: for when their
„ Consciences tell them they haue taken an unlawfull Oath,
„ they are more exasperated against their Soueraigne then be-
„ fore, this grieffe of theirs working in them an auersion of hart,
„ no fastnesse of loyalty to his Maiestie: for they that will vpon
„ a passion sweare, will, vpon a second passion, breake out against
„ that which they haue sworne: and for example hee cites the
„ storie of Count Iulians passion, Numb. 34. Secondly, this
„ Imposition of an Oath is a Scandall actiue, for it forceth men
„ with repugnance of their Conscience to sweare; which is a sin
„ reciprocally, both in the Taker and in the Exhibuer, but espe-
„ cially in the last. Numb. 35.

114. Thus you see how this one word *Blesse* hath eased his note-booke of three Common-places; angariation of *Conscience*, enforcement to desperation, and giuing Scandals. All borrowed from *Allens* Apologie; and either
ioine

ioine them, or seuer them, *neque Cælum neq; Terram attingunt*, according to the Prouerbe. As they suit not verie fitly with *that* word in the Apologie, so in generall they are extrauagant from all *Diuinitie* and *Policy*. Of *Conscience* wee haue already spoken; Now for *Desperation*. First, euen in *Policy*; Are seuerer Lawes not to be made? or being made, the seueritie to be abated, for feare that some (either froward or dissolute) will either fall into despaire of mind, or rush into some desperate act? *Hoc est terrere pietatem*, saith *S. Augustine*, this were to affright Iustice, and crolle *S. Pauls* doctrine, who telleth vs, that *the Magistrate carries not the sword in vaine*. In vaine he should carrie it, if he would be afraid of euery terror.

115. It was the furious fancie of the *Donatists*, rather then they would be forced from their *schismaticall opinions*, in a *desperate rage*, either to lay violent hands vpon themselves, or (if they were strong enough, and could make their partie good) to put *them* of the contrary opinion, either to torment, or to death: but this staied not the *Church* from compelling them (notwithstanding their furious courses) by rigorous Lawes, either to vnite themselves, or beare the penaltie; little regarding their threats or *Acts of Desperation*; which *Rigor* the same Father calleth *Mercie*, because by it many of them were reclaimed from their error, and in *that Church* willingly gaue thanks for their conuersion, to *which* they were *unwillingly* and by rigour drawn.

116. But for *Diuinity*; are their *Catholikes* no better instructed by their *Ghostly Priests*? Then, if they may not doe (as in *Israel*, when there was no King) euery man what is good in his owne eies; but, because they take their Sovereigne to be *austerus homo*, seuerer in his gouernment, as one that takes a strict account of his seruants, presentlie they must breake out into a desperate Rebellion, and the watch-word to be, *Nolumus hunc regnare*? Belike with them *Lenity* must breed *Insolent Treasons*, (whence else came that

LUCIAN.

Epist. 50.

Rom. 13. 4.

Aug. ubi supra.

Iudg. 17. 6.

Luc. 19. 21.

Verse 14.

Martial.

Bozins, Staplet.
Allen, Wright.
1. Pet. 2. 18.

Seneca.

Petrus ubi
supra.

Plut. Lyfand.

Count. Julian.
ex Hisp. Hist.

that of the *Priests* ?) and *Seueritie* must worke *Desperate Treasons* ; and thence came the *Powder-plot*. *Nobis non licet esse tam disertis, qui Musas colimus seueriores* : Wee English contemptible Diuines (so the Romanists account vs) haue thought *S. Peters Diuinitie* to be better, when he exhorteth *Servants* to their *Masters* (much more *Subiects* to their *Soueraigne*) to be buxome and obedient with al feare, not only to the *kinde and curteous*, but also to the *froward and implacable* : For were there no rigour, there should bee no triall of Christian patience: the Philosopher could say, *Imperia dura si tollas, quid virtus erit* ?

117. So that admit his Maiestie (by his Lawes) were more seuerer ; true *Catholike Diuinity* teacheth men, either (by submissiue duty) a ready obedience to them, if they thinke them lawfull : or if not, but either through weaknesse they cannot, or repugnancie of Conscience they dare not be so perswaded, then to endure the penalty with all humble patience : for that is *thankes worthy, if a man for Conscience sake towards God, endure grieue wrongfully*, because our Master did so ; *Who when he suffred, threatned not, but committed his cause to him that iudgeth righteously*. But be-like some *Desperate Treacherie* is hatching, wherewith this *Bontifeaux* is acquainted : what else is his meaning,

— *ut precibusq; minas tam fortiter addat,*

that thus stripping his *Foxes* case, he now shewes himselfe in his *Lions* skin ? and from his *Suppliant Petition* to threaten some *Act of Desperation* ? euen as HE once said, who hauing his hand on his sword, when intreatie could not preuaile, cried, *At hic faciet* : This threat of his (and let his example be marked, of no lesse moment then translating an Empire, vpon a *desperate passion*) may be a *Caneat* to the *State* : and so an end.

118. The other about the *Scandall Actiue*, is as friuolous and impertinent as the former ; for hee frames it (as the rest) vpon a false surmise. Doth the Magistrate inforce any to the OATH against his *Conscience* ? No, but if any plead

plead *Conscience*, the Magistrate indeuours to informe him, and rectifie it: if then he refuse, the penaltie ensueth; which, he that knowes what *Conscience* is indeed, will rather indure (though to the losse of life) then venture vpon the checke of that *in-dwelling and upbraiding witnesse*. It argues they haue but a *Leprous Conscience* (as his Maiestie well calls it) that dread more the Censure of a Ciuill Bench, then the fearefull daily Doome of that in-bred and vnseparable Remembrancer.

Basilin. ps. 15.

119. But in this point of *Scandall*, will this great Diuine vouchsafe to learne a lesſon from their owne *Schooleman*! Is the exacting of this OATH a *Scandall Actiue* in our Magistrates? Then is it *passiue* in their Catholikes; for it is no *Scandall* giuen, if it be not taken. If their *Consciences* be offended at it, they are (saith *Aquinas*) either *simply ignorant*, or *wickedly malicious*, and the last rather; for he that is well instructed, or truly sanctified, can take no offense, though giuen neuer so openly: which he confirmeth by that place of *Dauid*, *Great is their peace which loue thy Law, Et non est illis SCANDALVM*: Hee which truly loues God, neither doth scandalize by sinning, nor is scandalized by repining, *quicquid ei fiat*; because loue endureth all things, and therefore whatsoever is imposed, *Compatitur, & tollerat*, hee suffreth, and frets not: he beareth, and rebels not.

Aquinas.

In 1. Ioh 2. 10

Pl. 119. 165.

Aquin. ubi supra.

120. But what if there be none, or few that make such *Conscience*, or take such *Offense* as he speaketh of? but that the case be with them as once with some *Donatists*, *Qui nobis quotidie confitentur*, (saith *S. Augustine*) many of them confessing, that they would long since haue beene conformable to the State, but that they were ouer-awed by those, *Inter quos si unum verbum pro Catholica dicerent*, If they should speake but one word of this *submitting themselves* to the Kings will, *Et ipsi, & domus eorum euertenterentur*, if not *actually* (as with the *Donatists*) yet *spiritually*; they are threatned to be *Apostataes*, to haue renounced their

Epist. 50.

Apoc. 2. 14.

Matth. 7.
Ioh. 3.

Martial.

first Faith; and to be no members of the Catholike Church of Christ. It was *Balaams* fault (and let the *Supreme Pastor* (as they call him) for his *Breues*; and *Bellarmino*, the chiefly learned (as they stile him) for his letters, looke to it) branded vpon him in an euerlasting Record, for a perpetuall remembrance, *Quia docebat Balaac mittere SCANDALVM coram filiis Israel.*

121. Now at last he shuts vp his *Myndian Gate*; his long *Couner-Preface*: wherein, if the Reader obserue him (as if he had beene brought vp in Lambs-lease) he seemes „ for the most part very tenderly affected, and pitifullae „ complaining of the hard measure which the Catholikes endure by our Lawes; but aboue all, this last *OATH* of ab- „ iuring the Popes authoritie in Deposing Princes; as if the Church wherein hee liues, and the Religion which hee professeth, did neither practise, nor allow such *inforcing Pressures* vpon mens *Consciences*: If it doe, then *Hypocritae* „ *ijce Trabem, & medice teipsum*: when their Inquisition is suppressed, then let them pinch at this *OATH*, and our Statutes: otherwise (as the Poet said)

Nil mihi vis, at vis cuncta licere tibi!

Why should they compell, and not wee?

122. This he is guilty of, and therefore by an *anticipating Concession* he grants it true, but preuents an Obiection, which we might, and haue oft iustly made; that if they by their (more then Hellish) *Tortures*, force men (as they doe) both innocent and ignorant (euen against the Law of Nations) Trauellers, Merchants, strangers, to renounce „ and abiure the perswasion of their Faith; Much more „ may our Soueraigne, by *OATH*, inforce (vnder penalty) „ his native Subiects, to abiure the Popes Temporall authority „ in deposing Kings.

123. To which he maketh answer, both *negative*, and „ *vntrue*: *negative*, that they inforce none to sweare, if they „ suppose they do it with repugnance of *Conscience*: (no more doe we; for if any be required, and take the *OATH*, we accept

accept it : if he refuse, we presse him not : if he sweare, he doth it *willingly*, (and the words of the O A T H are so) we iudge not the heart : the ouert-act and the word vttered is the vtmost that mans iudgement can reach vnto.) *Virtue* ; for if the partie conuented refuse to abiure his opinions (notwithstanding he plead the repugnancie of his *Conscience*) they put him to *Tortures*, and the most extreme violence that flesh can endure, or malice inuent. In which kinde, *Rome* (both *Heathen* and *Popish*) hath beene noted most exquisite. If, thus tormented, he renege and denie his profession, can the Inquisitors be perswaded hee doth it without reluctance of *Conscience*? But if, thus mangled, he resist (as the Apostle speaketh) *ad Cruorem*, euen to Blood,

Heb. 12 4.

Tam bibit HVNC anidè, quam bibit ante merum,
was sung long since in *Rome* of a great Ruler therein : To death he must.

124. And this the *Iesuite* confesseth and answereth :
„ First, *affirmatiuely*, that THEY may lawfully doe so. Secondly, *negatiuely*, that WE may not doe it. His principall reason, for affirming, is, *because the Catholike Church hath Inu acquisitum, an ancient right ouer Heretikes, in that they were baptized into her, and after left her.*

125. It is an excellent libertie, to encounter an aduersarie neuer extant, and to argue vpon Conclusions neuer granted : he takes it *pro concesso*, that the Church of *Rome* is the *Catholike Church* ; which wee denie ; and the chiefest learned on their side, as yet, could neuer euict our deniall : for whether they take *Catholike* for *Vniuersall*, as containing all the members of Christs Church, militant and triumphant within it, *Rome* (being but a particular Citie, and the true Iurisdiction confined within a limited Diocesse or Prouince) cannot be it : or take *Catholike* for the profession of the true Faith (as *S. Cyprian*, for that purpose, calls that of *Africa*, the *Catholike Church*) neither can the Romish Church be, in that respect, so intitled. For what was said

Ep. 55. ad
Cornel.

Esa. 1. 13.

Livinen aduersus Her.

Gen 3.

Rom 13. 14.
Gal 3. 25.

of the Church of the *Iewes* in her corrupt state, is too true of *Rome*: *Her gold is mixed with drosse*: and *She*, whose faith was plight to Christ, is become an *Adulteresse*.

126 And if *Vincentius* his rule be true, that it *Onely* is to be accounted *Catholike Doctrine*, *Quod semper, ubiq;, & ab omnibus creditum est*, neither shall *Rome* be prooued *Catholike*, nor *England Heretike*. When either of these is soundly determined, then let him plead her *Ius acquisitum*: So truly called indeed as *Rome* now stands possessed thereof, *per usurpationem non bona fidei*, hauing atchieued it by fraud and fine force, where she hath interest: (& this is *HER Torment*, that in *England*, where she once had that *Ius acquisitum*, awing our Princes, enuallaling our Prelates, exhausting our substance, and selling our dignities, it is now *Ius amissum*.)

127. For that *right* which the true *Catholike Church* of Christ, and euery visible part thereof, within her compasse, respectiue, hath against *Heretikes*, either for their conuersion or chastisement, is *Ius innatum*, bred within it, and vnseparable from it: for no sooner was there a *Church* designed, but *this right* was annexed: *Semen Mulieris conteret Caput Serpentis*: as the enmitie for contradiction, so the right for suppression, is natieue.

128 If the challenge of *Acquisition* bee in respect of *Baptisme* (which is *Allens* claime, and this *Page* of his doth sooth him in it) as it is an iniurie to our Church, so is it a blasphemie against Christ. Neither the *Spiritual Mystery*, nor the *prescribed forme*, nor the *intended effect* of Baptisme, directing any way, or making vs in any thing liable to the Church of *Rome*. First, in Baptisme for the *Mystery*; there is an *Indument* and a *stripping*, which the ancient Church reduced to two words, *Credo*, *Abrenuntio*: in the first, there is the putting on of our Lord *Iesus Christ*: For as many as are baptized, haue put on Christ: First, as a Lord, acknowledging no other Master, whose voice to heare, whose doctrine to relie vpon, but *only* his. Secondly, as *Iesus*, assuring themselves, that there is no other name vnder Heauen whereby

whereby they may be saued. Thirdly, as *Christ*, as well their *annointed King*, submitting themselues to his will; giuing their names to his warres; and swearing themselues his Subjects: as also their *annoynted Preist*, resting in his *One Sacrifice*, as the *Onely* sufficient. Heere's no mention of *Romes Church*. In the *stripping* part, they renounce and forsake the works of the Deuill and Flesh: and into that part, indeed, (if with *Saint Paul*) *Heresies* bee marshalled, *Rome* (the nurse of them) is renounc'd in *Baptisme*.

Gal 5.20

129 For the *Forme*. It is by our Sauour appointed to be in the name of the *Three Persons* of the *indivisible Trinitie*, and so it is performed; neither of *Cephas* the surnamed *Rocke*, nor of *Paul* though a great *Apostle*, much lesse of *Peters* successor, that beareth *Pauls Name*. For the *End*, they which are *baptized*, are therby made both the *Sonnes of God*, by adoption and grace, inuested with an *Inheritance* euerlasting; and *Priests to God*, to *Offer* and *slay*; to *Offer* that *mundam oblationem* (which *Cyril* expoundeth *mundum*, the cleane and vnbloody Sacrifice of *Praiers*, and *Thanks*, to *Slay* themselues, mortifying their affections and lusts.

Mat. 28. 10.

1. Cor. 1.

Gal. 3. 26.

Apoc. 1. 5
Mal. 2. & Cyril
Alex in cum.

Rom. 12. 1

130. And what makes all this to the *Ius acquisitum* of the *Romish Church* ouer the that are *Baptized*? yea, though they were *baptized* in the midst of *Rome*? vnlesse they can soundly proue it to be the *Onely, true, and vnerring Church*, & that it neither hath swaued, nor doth adde to that faith & doctrine, which they, that are truly *Baptized*, are bound (by the *Scriptures*) to professe in *Baptisme*?

131 Therefore wee, hauing as good cause to bee perswaded of our Church, as wel in assurance of Gods promise, truth, and presence within it, as her iust right for suppressing *Heresies*, make no doubt, but that against them of *Rome*, we may as lawfully proceed, by compulsarie meanes, and by this OATH, as they against vs, by the like.

132 „ HEE denies it both by *Reason* and *Example*;
„ *Reason, because they had possession long before vs*; *Example,*
I 3 „ *because*

„ because neuer the like Oath was exacted afore time in this Nation, or else where by other Kings.

Cypr. ad Pomp

Council. Carthag
apud Cypr.

132 Possession for hold, and Prescription for time, may bee Pleas in Ciuill Courts, but no sound Arguments in case of Religion; for the first may be a Claime by intrusion (which is their Case that pleade for Rome) and the other the antiquitie of error, (for so is prescription without veritie) therefore when truth appeares, let custome yeelde to truth, was the conclusion of a Councell. But what is all this, (if it were true, to the OATH of Ciuill Allegiance? doth it exact of them a renouncing of their Baptisme? or their opinions in Religion, concerning faith and Doctrine?

Sigeb ubi su-
pra.

134 „ Yea, but there was neuer the like OATH heere, or else where exacted? If he meane for Temporall Allegiance in the *submissiue* part thereof, it is an *vntruth*; our *Chronicles* are full of *Examples* to that purpose; and there is no *Christian Prince* but vpon occasion: inforceth the like vpon his Seruants & Subiects: a *Frier of their own mentioneth*, *Iuramentum fidelitatis* to Kings 600. yeares agoe: If in the *Exclusiue* part, for the abiuring of the *Popes temporall right* (whither *directly* or *indirectly*) ouer *Kingdomes* and *Nations*; if other Princes, doe not the like, we iudge them not; perhaps it is in some of them an *infused perswasion*, that it is not lawfull; in others *paraduenture* it is a *violent restraint*, if gladly they would, but cannot be suffered.

135 If with vs neuer the like before, (suppose hee say truly) First, looke to the Motiue; It was vpon an occasion (wee must repeate it, though it vex him) *Singular from all Examples*. Secondly, the Pope was neuer so insolently busie with any Nation, nor his *vassals* so *unnaturally malignities* with this Land heeretofore, as of late with *Our Soueraignes* and *Kingdome*; which, but for him, our *Gratiouse King* might enioy with a *Peace* more continuall and happier then *Solomon* or *Augustus*. And so hauing done with his long *Preface* (which is like a flash of *Lightning* before a *Thunder*) wee now come to the *Thunderbolts* it selfe, (as his Maiestie

Maiestie well calls it) I meane the *Brenes* (not *Musicall* but *Fulmineous*) of *Paulus Quintus* wherein hee agreeth with him of his owne Name in the Acts, *Qui spirauit minas*, thundered out threats against the Disciples of our Lord: but differeth from him in that very case in some respects.

Act. 9.1

136 For first, the other did it before he changed his name; while *Saul*, hee breathed his minaces against Christ: beeing *Paul*, hee preached the Faith of *Christ*, and *Obedience* to *Princes*. This man, while he was *Burgheis*, was in effect *Paul*, that is, (as the name signifieth) a *still silent man*; for ought wee read of, he neuer *breathed* a word for *Christ*: no sooner dooth hee change his name (hee is *Saul* indeed) his throate an open Sepulcher) but hee threatens & thunders against *Christ*: if not the *Messiah*, our Lord the annoynted, yet against our King the Lords annoynted. Secondly, the Apostle was but a Commissioner subordinate, vnder the *High-priests*, for Gods truth (as hee thought:) this High-priest (beeing the cheefe Commander himselfe) in his owne name Sentenceth; and for his owne sake pursueth, and in his owne claime, as hee pretendeth. *Saul*, while hee was striking, was stricken into his *Conuersion*, *Faxit Paulo huic*; yet it is folly to wish where there is no hope.

Of *Paulus*.

Saul signifies a Sepulcher.

Act. 9.4.

137 *Retraction* argueth modestie (saith *Saint Augustine*) and is a preamble to conuersion: Defence of a fault, doubles it (saith *Philo*) and is a forerunner of obduration; which is the Popes sinne, in setting vp this Epistler, as his *Vindication*: & because it might be [*Labra Lactucæ*] semblable to the former, whome before hee vsed as his *Vulcan*, to fashio his *Thunderbolts* (the force wherof was broken by the *Apologie*) hee now makes him his *Thersites*, by a shifting & shameles Libell, to raile down that *Apology*.

Retract. lib. 1

Hieronym. ad *Chromat.*

PARAGR. 2.

Num. 1. For, as if he were borne among the *Lindians*, who vsed to offer their sacrifices with execrable maledictions, & did thinke his Booke (as they their holy Rites) to bee

Strabo. *Herodot.*

Lactan. lib. 1

bee prophaned and vnacceptable, if at vnawares a good word should fall from him: after hee hath begun his *Second Paragraph*, and in one *Section*, contriued the Summe of the *Popes* two *Breues*, presently for 16. whole Numbers together, as if hee had an Impostume of venemous filth ranckling within him, and nothing could burst it but the *Blessed Memorie* of *QUEENE ELIZABETHS Sacred name*, vpon a breefe mention thereof, hee disgorgeth out of his filthy throate, by his diuelish pen, the basest and most barbarously loathsome contumelies, against *HER*, of *WHOME* to speake as she deserues, I am vnable; and in what I can I am vnworthy.

Hof. 9. 11

2 *SHE* was a *Daughter* of the *blood Royall*, born to the Crowne (in the Prophets words, *from the Birth, from the wombe, from the Conception*:) a Princesse aduanced to the Crowne in apparant right, and by vncontrouleable Succession: an *Imperiall Monarch*, wearing the Crowne with most absolute commande.

Virgil.

3 *Sola domum & tanta seruant famina sedes*: a famousse *Empresse*, or rather indeed the very *Imprese* of fame, blazoned out, not by home-bred fauourites, but by forreine trauellers and writers, before and since her death (yea euen her enemies, both for Religion and warre) to bee in her time, and for her Sex, the *Starre of Soueraigntie*; the *mirror of Principalitie*, a terror where enmitie; the *Load-stone of Maiestie*, drawing to *HER* Ambassadors Christian, not Christian onely for enteruiew and Salutation; in truth, for view and admiration. For when they had satished themselves with her sight (and hardly could they bee satished) what *Sabaes Queene* once said of *King Solomon*, they all concluded of *HER*, that which often falls not out, (saith the *Orator*) their eyes had ouer-come their cares, and truth had out-stript fame; report was lesse then veritie, and her renowne farre short of her Desert.

Orosius.
Etrus.
Mercur. Gal-
lob. &c.

1, Reg. 10

Tully de Re-
pub, in frag:

Eccles. 10. 17

4 For had *SHE* been *Royall in Blood Onely*, (and that's a blessednesse to a *Kingdome* when the *Prince* is the *Sonne* of

of Nobles, saith Salomon a King) and not *Prudent* in Govern-
ment, nature might haue claimed the honour, but the state
beene weakly managed. It is the *Prudence* of a Prince
which swaith the *Scepter* as the sterne guides the Ship;
and *Prudent* shee was, *Etiam supra Sexum*, saith *Thuanus*,
and hee no *Protestant*: or had she bene sagely *Prudent*, and
not *Religious*; her directions had beene no better then *A-*
ristotles Politikes, *paganish* and *prophane*, for many hea-
thenish Kings haue excelled in them: but so *Religious* shee
was, that the way she made in this Land *Ad Euangelium*
Regni, for the Gossell of the Kingdome, made her Realme to
bee accounted *Regnum Euangelij* the Kingdome of the
Gossell: So much saith *Meteran*, and more then that, and
yet hee no English man: In breefe, had shee beene *Religi-*
ous alone, and not indowed with other vertues, gracing
her as a woman, furnishing her as a *Queene*, denont shee
might haue beene, but *retired*; her *Connfellors* Graue, but
not at all directed, perhaps oft thwarted; her people ma-
ny, but in peace vnarmed, in warre dis-hartned.

5 Therefore, besides those two supporters, of a State, as
Naxian. calls them, which were in her most absolute,
Prudence and *Fortitude*; that for direction, this for defence
or annoyance as occasion serued: her other graces of
minde (either suting with her Sex, or fitting for an *Em-*
preste) were so visible, so eminent in her, so innumerable
for the varietie, so vnexpressible for the dignitie (saith
Bizarus an *Italian*) that as *Demosthenes* once spake
οτις απλη απη ιουβηται &c. Al her actiōs being royally vertuous,
vertuously religious, and *Religiously* wise; her *Wisdom*
seazoned her *Religion*, her *Religion* sanctified her *Policies*;
her *Policies* graced her *Discert*, all of them together
wrought her *Immortalitie*: and her *Immortalitie* is ac-
compained with *Renowne* vpon earth, and *Reward* in Hea-
men.

6 The first; *Records* in print, *Forreine* and *Domesticall*,
doe proclaime. Omit all but two, as most fitting to this
place.

Histor. lib. 22.

Lib. 13.

Naxian.

Histor. Genuēs.
lib. 3
Demostb. de
Corona.

place. An absolute *Queene* shee was, who is thus basely traduced; a most absolute *Monarch* shall speake for her: a *Railing Jesuite* hee is that thus veniles H E R; as *Railing Priests* of his owne *Religion*, shall testifie of HER.

7 The formost, HIS SACRED MAIESTIE, who, by his place, knew what a *Queene* should bee, and by his experience knew what a *Queene* she was, when hee had neither cause to flatter her, nor neede to feare her, writes thus of her. *In England raignes a lawfull Queene, who hath so long, with so great wisdom & felicitie governed her Kingdoms, as I must in true sinceritie confesse, she like hath not bene read nor heard off, either in our time, or since the daies of the Romane Emperour Augustus.*

8 In the second place, heare *Balaams Priests*, (like *Balaam* himselfe blessing against his will, and beyond his hire) uttering a truth, euen perforce; *Our Noble Elizabeth Prince Paregall, and Paramount, and Paragon, she so-admired-at Saba of Europs England; as also, the world hath wondered at her more then Ordinarie Endowments of Princely nature: giuing place to none of former, present, or future times, persons, or ages, for, and in all points attending at the gates of Royall Honour, and throane of Regall Maiestie.*

9 For her *Reward* in heauen; if restraints of liberty, and pursuites of malice for Gods truth, inflicted through *Jealousie*, and indured with singular patience; if a release from them vnexpected, followed with honours and blessings, neither interrupted by others, (whether *Treasons* or *Invasions*) nor blemished by her selfe with vice Criminally or continued; if life shut vp after length of daies, and a full age, with a courage defying *Death*; with *Prayers* imploring mercy; with *Faith* assuring her *Prayers*; with *testimonies* witnessing her *assurance*; can bee preceding conjectures, or rather euidences of vnspokeable *happinesse*, we may safely conclude, that SHE which passed through a *Crowne of Thornes*, (borne so constantly) to a *Crowne of Gold*

Bernh. Sup. in
prefat. ad lect-
orē fol. penult:
a.

Numb. 23

Quodlib. page
274.

Gold (worne so tryumphantly) hath now gotten the *Third* of glorie, to enioy for-euer-lasting.

10 For can we thinke, that he which gaue her *patience* to be an humble *Confessor*; crowned her *humilitie* with honor, to bee a *Royall Queene*; Seconded her *Honour* with wisdom, to be a *Carefull Gouvernour*; grounded her *wisdom* vpon Religion, to bee a DEFENDER OF THE FAITH; adorned her *Religion* with incomparable graces, to bee an *example* of vertue for her owne to follow, and a *Lead-starre* for other *Nations* to admire: that hee (I say) would leaue HER in the end, to bee a prey for *Satan*? Nay, rather, as hee shewed himselfe, at first, to bee her *Father*, chastising her in loue; and after that, her *God* in sanctifying her minde; and with all her *King*, in aduancing her *Throane*; so, much more to bee her *Sauionr*, to make her an inheritor with the Saints in Heauen.

11 Now this *Renowned Queene*, this eternized *Saint*, (whose *memorie* may for euer be blefled) a *Black-mounth'd Shemei*, this *Parsons*, famous for nothing but Capitall *In-famies*, hath defiled (I wil describe him no otherwise, then their *owne Priests*, his *owne selfe*, and his *owne Brother* discipher him.)

12 The *Priests*: a *Bastard by Birth*, a *Libellar by custom*, a *Factionist in Societie*: an *Expulst Academician* rung out with *Bells* (as a carted *Strūpet* with pans) for a *graceles Cōpanion*: a *Diabolical Machenilian*: a *staine of humanitie*: a *Corrupter of all honestie*: all which and more, (as if with shameles *Bal-lis*, hee delighted to heare himselfe so liuely described) repeates with a kinde of ioy in another Pamphlet of his owne.

13 Vnder his *owne hand*, a *Chamelion* for his *Professi-on*: a *Backe-sliding Apostata* from his witnessed assent to the Articles of *Religion*: a *periu'r'd Intruder* into *Priest-hood*; (hauiug once sworne the contrary) a *dissolute Li-bertine* in choice, in Act, in maintenance.

14. By his *Bro. hers testimonie*: a *Fugitiue* with discon-

Quodlib. pag.
236.237.

Plant. Pseudol.
manifestat. pa.
106.6

In a paper
left by him in
his study.

*Literis scriptis
ad Epist.
Barbon.*

*Cicer. pro Sex.
Ros.*

2. Sam. 16. 9.

Homer.

Virgil.

tented Runnagates; a *viperous* Complotter against his countrie; a *Firebrand* of treasonable Combustions, by pen and aduice; and (which is of all other most re-markable) a *Iesuite by Proxie, a Votarie by Substitution* of one of his Associates that died vpon a surfet of figges; a *Paduan Mountebanke*, and an *Empericall Quack-Saluer*; (let not the Pope anger him, he hath studied Phylicke for the purpose; witness *Allen the Cardinall*, and *Sixtus the Pope*, say the Priests) a *disdainfull Scorne* of all Reproofe or Counsell; and yet a *scorned vassall* by all the Popes hee hath serued; of an *aspiring desire*, but defeated of any eminencie which he expected: and, but that they vse him in this kinde (which is his only vertue) as a *Dogge* to snarle, and bite, and rage at his owne Country and Nation; they had dealt with him ere this, as the old *Romanes* with their *Dogges* in the *Capitoll*, vnlesse they did *barke*, their legges should bee broken; except he doe still *Libell*, his Pasport will quickly be sealed: The name (I say) of that Sacred Maiestie, now resting from her labours, this *Canker of Youth*, this *Spawn of Vipers*, this *Slane of Satan*, (from her birth to her graue, yea, and lower then the graue) hath *consumeliously, basely, barbarously* defiled, with *ignominious, unnaturall, beastly, and leaud slanders*.

15. And as *Abishai* said of *Shemei*, *Why doth this DEAD DOGGE* — (neuer Title suited him better then that; being, euen while he liues, a *rotten Carcase* of a poisoned Curre, infected in his intrals, and infecting with his fauour the aire hee breathes, and the land where he had his first breath: a *micching Curre*, biting H E R behinde, when she cannot turne backe: (*Sic mortuo Leoni rabidi insulant Canes*) at whose very looke he would haue fled with haste,

—— *Caudamq; remulcens*,
haue closed his blacke mouth: A *Carrionly Curre*, entring her Tombe, and exenterrating her very bowels to staunch his rage: yea, as if he were the *Porter of Hades, Carons Ma-*
stiffe,

stiffe, Plumes Cerberus, he harrowes Tartar, and (I tremble to write it) feignes with a wish, her *glorified Soule*, in a *gasty Ghost* to speake from HELL, Num. 3.)

16. O Blest Trinitie, the concurrent Creator, Saviour, and Sanctifier of her Princely Soule and Body? and all you glorious Angels, which enuiron *Her* (now posselt with blisse;) and all you Kings of the earth, who either admired or loued *Her* while *Shee* liued, or respect your owne Fame when ye are gone; can ye endure this Hellish Blasphemie, and brooke these slanderous impieties in silence, and vnreuenged! Neuer was *S. Iames* speech verified more of any then this *Rabsheks* tongue, *It sets on fire the course of nature, and it selfe is set on fire of Hell*: the fuell whereof, being brimstone, it rageth (as you see) in burning with vnpartiall furie, and with loathsome stench.

Iames 3. 6.

17. But againe I say with *Abshai*, *Why did this dead Dogge thus curse my Lord the King*, our late *Queene* and *Souereigne*? What occasion was giuen him to reuell thus? Only a short, but pithy and worthy recordation of *Her Clement government* (which is His Maiesties singular vertue, and gaines HIM loue with God, and honour among the good, neuer to name *Her* but with some preface or addition of Princely respect) and not by the way, or from the purpose; for the Pope in the very entrance had *wept* him into it, hauing be-blubred his first *Breue* with Pitifull Lamentations, for the Afflictions and Persecutions (forth) which the *Catholikes* many yeeres indured, for their Faith and Religion. HIS *Maiestie* therefore (because it must be meant in either of both their times) first acquites *Her*, and lets the Pope see, that his teares were either as a *Crocodiles* (false and dissembled) or as a *Womans* (causelesse, and for fashion) assuring him, that neuer *Papist* was punished by death for his Religion; but the Pressures then indured (in *Her* time) were extorted from *Her* by their own misdemeanour; begun vpon *Pius quintus* his Proscribing her Realme, Excommunicating her selfe, and authorizing

Apolog. pag.
16. 17. 18.

her Subjects to take Armes against *Her*: continued by the frequent and *Hydra-headed* disturbances of her State and Person; what with forraine Inuasions, domesticall mutinies, priuate Intentions and Assaults for Murder, with weapon, with poison, and *all from Rome*. And therefore, comparing their offenses, and her punishments, (the cause, not the peine denominating Persecution) *SHE* should be found a *GRATIOVS PRINCE*, and no *PERSECVTOR*.

1. Reg. 10. 33

18. These few last words (as the seruants of *Benhadad* serued the King of *Israel*. *Festiuantes rapuerunt verbum ex ore eius*) this *Iebusite* hastily snatched at; and, as if he had swallowed a Purge of *Scammony*, out gushes this loathsome gulse of *contumelies*, filling five whole leaues with *despight*, *disgrace*, and *slander* of the *Lords Anointed Queene*; and that (with Reuerence be it spoken) euen into his *Sacred Maiesties* Princely face: challenging him, first, of *Prophanenelle*, for borrowing a phrase from *Heathen* Writers, expressing thereby the charitable and Christian discharge of a Kingly Office, in acquiting her with her due praise (after her death) for her perpetuall memorie, from that false Imputation of being a *PERSECVTOR*: namely, that he had *sacrificed* (if he might so say, for that he added) vnto the *MANES* of that *defunct Lady*; that is, had done her her right in recording her iust commendation.

Apolog. pa. 18.
numb. 5.

Genes. 41. 15.

19. And this he proclaimes for a *prophane Heathenish* speech; as if his Maiestie had sworne *By the life of Pharaoh*, which *Ioseph* did, and the Holy-Ghost (if it were a fault) lets it passe: and as though *Christians* might not lawfully vse Phrases, Metaphors, and Prouerbs of *Heathen* men to good purposes: which *S. Hierome* allowes by an elegant Allegorie (out of *Moses* law) of taking to wife the *Captive Woman*, after her nailes were pared, and her haire cut: and *S. Augustine*, by allusion to the *Israelites* conuerting the *Egyptian* spoiles to their owne vse; for warrant whereof,
some

Epist. ad Rom.
Orationem.

Deut. 31. 12.
De Doctrina
Christianis.

some of the *Fathers*, and amongst the rest *S. Basil*, have written whole Tractats.

20 Yea, doth not the Holy-Ghost himselfe so? *S. Luke* in naming the badge of the Ship (which was no essentiall note, if it had pleased him to omit it) wherein *S. Paul* sailed, *ἀνέχουσιν*, which is *ad verbum*, *Jupiters boies* or *sonnes*; did he thereby allow himselfe, or would he deriue to Christians for a truth, *that* fabulous storie that *Jupiter* had such sonnes; that they were the Gods of the Sea; or taken to heauen, and made *Starres*, and *Signes* in the *Zodiacke*; or that the ship was the more luckie for carrying their Pictures, which was the generall opinion then receiued among the Idolaters?

Act. 17. 11.

21. Or more neerely to purpose: *S. Peter*, in expressing the torments of Hell, whereinto the Angels that first fell, were cast, vſing the very words of Poets, *ἐν σκότεινῇ καὶ ὀμίχρῃ*, that they were committed to chaines of darknesse, being cast into *Tartar*: did he allow thereby *that* Fiction of that *Chthoniſſe*, that lowest gulfe with braſen wals and iron chaines described by the Poets? Or *S. Paul* at *Athens*. disputing about the Altar erected to the *VNKNOWN GOD*, applying that halfe verse of an Heathen Poet: *οὐ γὰρ ἐσμὲν τῆς γενεῆς αὐτοῦ*, *We are his Generation*: Shall we thinke he thereby meant, that we are all the offspring of that their fained *Jupiter*? (for so *Aratus*, from whom he fetch't it, vnderstood it.) Or *Nazianzene*, by vſing the Prouerbe of *Orei galea*, or *Origen*, of *Plutonis Cassis*, did they approue thereby of *Homers* Fictions, of *Minerues* playing Bopeepe with *Mars* vnder that *Helmet*? No: but manifestly arguing to our purpose in hand, that good vſe of Poets phrases, without any challenge of *Prophaneneſſe*, euen in the highest points of true Religion may be made.

2. Pet. 2. 4.

Homer. J1. 0.

Act. 17. 28.

In Phenomen.
Naz. c. 11. a.
Origen. contra
Gell. lib. 1.
Iliad. 5.

22. And therfore this *Hick-scorning-mate* shewes himselfe to be *MANES* in Greeke, that is (as the word was then vſed) a *Slauish mad-braine*, thus to twite his Maieſtie, as if by *Manes* he meant *Infermall Spirits*, or *HOB-GOB-*
LINS.

Calim. Rhod.
lib. 25. & A-
lex. ab Alex.
gen. diu.

LINS, as hee scoffingly translates the word (which indeed is a Name and Fiction of Popish terror, inuented by illuding Papists, to bring their holy-water and Orizons (as *Scavre bugges*) in request with superstitious ignorant people, whom they had blinded :) whereas the word *MANES* alone is not so applied, either in Grammaticall or Historicall sense, by the most iudicious *Heathens* themselves, except they ioine [*Dij*] vnto it.

De. Sacr. Daemon.

Festus, & Macrobius, in Sat. lib. 1. cap. 3.

Lib. 9. cap. 10.

Aug. de Ciuil. Dei.

Luce. 16. 28.

Iude, vers. 30.

23 For as *Apuleius* witnesseth, they present vnder that Name, the Soules of those departed which were *Melioris meriti*, as *Ionis MANES* in *Macrobius* : and so doth *Festus*, deriuing it from the old word *MANA*, which signifieth *Good* ; and therefore they which Sacrifice vnto them, in memorie of them, called them *MANES*, that is, *Good Spirits* ; as contrariwise, those which were very *Bad*, they called *IMMANES* : and neuer came in Hell, but, as *Rhodigin* will haue the word deriued from *manare*, are conueied into the bodies of men at their first conception. Take it at the worst, it is applied to *those* Soules, by *S. Augustines* relation, whose state is vncertaine whether they deserue well or ill.

24 So that, to suppose *that Renowned Prince* to be in Hell, because that His Maiestie mentions her *MANES* ; as it shewes his ignorance, so it bewraies his hellish troubled conscience, *Qua suos patiuntur Manes*, which euer threatens to it selfe feare of cruell torments to succeed : (*Nam sana semper minatur sibi perturbata Conscientia* ;) and therefore, being lesse Religious then *Dives*, who would haue kept men from thence, hee will needs send others into Hell before him : for hauing a selfe-guiltie Soule, that he is one of them that are *Prascripti in hoc Iudicium*, bill'd by the Diuell, and enrolled in that Catalogue of the damned, which *S. Iude* mentioneth, knowing himselfe, and feeling within him, (which makes him to be so earnest with the English dead Saints to bring him to Heauen) that he hath all the markes of a *Reprobate* ; his braine, the forge of mischief;

chiefe; his face, the Anuill of Impudence; his heart, the Mint-house of Treasons to his Country; a libelling hand restlesse and truthlesse; a railing tongue without measure or discretion; his throat an open Sepulcher; his feet swift for blood-shed; *Et interiora Impietas*, his very entrals the Inwards of Impietie: In briebe, the engarbled Anatomic of a damned wretch, being branded with *Caines* marke, that no man may attach him to punish him heere, as reserved by God himselfe to be reuenged for all, by his own mightie hand.

25. This *Antony*, thus guiltie to himselfe (as if hee had already conference with the Diuell, to whose Kingdome he hath before-hand sworne himselfe a vassall) presents *QUEENE ELIZABETHS* Ghost appearing from Hell, which neuer in her life committed *Hellish* crime, and whose soule resteth (no doubt) in *Abrahams* bosome. Whose *MANES*, that is, whose residuall memorie, will both *Manare* and *Manere* by diffusion and duration; as well extend it selfe with glorious renowne ouer all Nations of the knowen world, as endure for perpetuall Generations of succeeding age, to the worlds end.

26. And *HIS* part heerein, *His Maiestie* (as we see) most royally discharged, in *Sacrificing to HER memory*, that is, performing this action, both kindly, as to his *Parent* (so he expresseth himselfe by the Latine word *Paren-tari*) and also in solemne manner with hearty affection, and vnfeinedly; for that is *Sacrificing* in the *Metaphor*, both by diuine and humane learning.

27. And surely, (as it was said of *Cesar*, that in renewing *Pompey* his decaied *Statua*, he had erected and established his owne) his Maiestie in thus recording *her* praise, and freeing *her* (being dead) thus graciously from imputed slanders, *Exegit Monumentum sibi ære perennius*, hath fastned in the hearts of true English Subiects, an vnremouable Monument of his Royall Nature, and neuer perishing fame; and may serue for a *Precedent* of a most

Quodli. pa. 137

Psal. 5. 9.

Gen. 4. 15.

Tit. 3. 11.

Apolog. lat. pa. 18.

Plutar.

Horat.

Regall disposition to all Princes of the world, not to winne reputation to themselves by blemishing or concealing the vertues of their *Antecessors*.

28. In which sense (for it was no other) his Maiestie might vse that borrowed phrase, (especially vttering it with a *Deprecatory Parenthesis*, as it were in modesty asking leaue for the passage thereof; secretly thereby insinuating, that otherwise it was that which (among the *Rhetoricians*) is called *Andax Metaphora*) His Maiestie, I say, might better vse it then *Parsons*, who without blushing or straining courtesie, dedicates a printed Calendar (a lying Legend of his owne) to the *Saints in Heauen*; whom, as if their bodies and soules were already there vnited, he calleth *WIGHTS* of such worthinesse: and, as if they could literally read from Heauen to Earth (at least by reflection) he directs them from *Page* to *Page* in his Booke, that there they may read how they are iustled out and confronted with *English Martyrs*.

29. But how will this *Censuring Aristarchus* interpret that place of their new *Conuert* of *Old-Castle*, who in that frapling discourse of his *Italicall* progresse, telleth, that he with his company being at *Millan*, among other speciall rare Monuments, which they went to see, they came at last *adpiissimi Ambrosij iunioris MANES*? Will he translate it in his scoffing stile, to the *INFERNALL GHOST* or *HOB-GOBLINS* of that younger *Ambrose*? (so that Changeling intitles *Cardinall Borromani*, whose tombe it was.) Be it so: then *Cardinals* belike may goe to Hell, and their tormented *Ghosts* may walke: but thus the *Relator* will thinke himselfe abused; for he there describes *Borromee* to be a man of *admirable sanctitie while he liued*, of *more admirable grace after his death*; for his *MANES* wrought *miracles equiualent to all SAINTS*. Will he turne it to the best sense, for the *holy memorie* or *sacred monument* of that *Sainted Cardinall*? Why then may not his Maiestie, speaking of a dead *Princesse* (so *Religious* and *Renowned*)

Third part of
his 1. Con-
uerf.

Page 4.

Page 7.

Iustus Baron.
Epist. sacr.
ls. 3. ep. 14.

Renowned) vse the same word for *HER* blessed memorie, which, like that *precious Oile* in the Gospell, not only with the sauour filled the whole house where it was powred, (this *Land* where she liued) but the whole world with the report thereof, wheresoeuer *HER* name is mentioned? Will he say that *SHE* was an *Heretike*, but the *Cardinalla Catholike*? That vents his *malice*, but withall confutes his *scorne* and *ignorance*; because thereby he confesseth, that *M A N E S* may be vsed for the memorie of men departed, who neuer came in *Hell*; vnlesse he will replie, that *Borromee* was in *Purgatorie*, and all that while his *Ghost* walked. But, that hee might seeme with some reason to conclude *HER* in *Hell*, he saith, *She walked not in the*
an ient waies to life. especially those of Mortification by
Praier, Almes-deeds, Watchings, wearing haire-cloth, and
the like.

Matth. 26.

30. First, *What art THOW* that iudget another mans *seruant*, seeing that *euerie man shall beare his owne burthen*? Secondly, fasting with sower countenance, praier in open places, dole of Almes with proclamations, are ensignes of Hypocrites, in our Sauours iudgement: and how knowest *THOW*, whether (her chamber being shut) she praied in secret! Yes, and in publike too, seldome missing praiers once euerie day in her Clofset, neuer omitting the Sabbath; silent at the hearing, deuout in the pronouncing of them; enduring in others, neither absence from them, nor irreuerence at them. For her reliefe of the poore of all sorts, her Almosners allowance, and priuy purse, are more fit Intelligencers then such Sycophants as *Parsons*. Thirdly, such outward habits of *Mortification* (as *Iesuites* tearme wearing of haire-cloth, and the like) might argue *Abab* (who went bare-foot in Sack-cloth and Ashes) to be a mortified creature, as well as the seuerest *Selfe-chastising Iesuite* of you all.

Rom. 14. 4.
Gal. 6. 5.

Matth. 6.

1. Reg. 21. 27.

31. Indeed shee was no *Cloister-Nun*. A *Queene* shee was, and a State she had to manage, a people to gouerne,

1. Tim. 4. 8.

Sene. & Tull.
in Vir.

2. Sam. 21. 17.

1. Sam. 15. 17.

Gentiliard. an.
913. 973.Tarrecrem. li.
2. de Ecclief.
ca. 103.
Fascic. tempor.

and much businesse to attend. *Bodily exercise* (saith the Apostle) *profiteth nothing, but godlinesse*, that is, *sound Faith with a good Conscience anailes with God*, and argues a mind truly regenerate. The highest praise of *Mortification* is resistance of sinne, where there are the most objects of temptation. *Marces enim sine aduersario virtus*. And therefore greater in HER then in your *vestall*, and sometimes *dineſted Nunnes*; who, commanding in a Court of all delicacies and plentie (besides her most exceeding temperance in Diet, and her daily retiring her selfe from companie, to an assiduous, orderly and attentiuereading) was of most chastities and cares, not enduring in any (that were about her) either a light vnseemely gesture, or a lasciuious word.

32. Fourthly, euen to be a *King*, and to gouerne as a King should doe, is a *Mortification* of it selfe; for that cause he is compared to the *Candle* of *Israel*, which, though it shine bright, and be set aloft, consumes it selfe in burning to giue others light: And to the *Head* in the body, eminent for place, but most turmoiled of all the members, when *they* rest at ease. Fifthly, it would winne some more credit to the Romish Church, if most of their *Heads*, for many yeeres together, (whom they call *Christs Vicars*, but their owne Stories call *Vgly Monsters*) could haue led their liues with as few sinnes of note, and as many true signes of *Mortification*; and left their liues with as much reputation of honour, as she hath done. Some of them entring like *Foxes*, reigning like *Lions*, and dying like *Dogs*; Heretikes, Atheists, Apostataes, Incestuous, Poisoners, Coniurers, and Blasphemers; stricken by the Diuell in the Act of Adulterie, as their owne Cardinall doth auerre: (which inforced also one of their owne Writers to confesse, that *Holinesse* had forsaken the *Popes*, and betooke it selfe to the *Emperors*; *quorum illa non minima.*)

33. These might *Father Parsons* haue presented from *Hell* vpon his Tragicall Stage, with their damned Ghosts, and let *Queene Elizabeth* alone; who led a life (to vse his owne

owne wordes) either wholly different, or most opposite to these, and therefore enioyeth that place, betwixt which, and that where they are, there is *Chaos magnum firmatum*, a huge gulse set, that affords neither entercourse of passage, nor enter-parle for Exchange.

34. After this, for confutation of his Maiestie, who had commended both her *Clemencie* in making no rigorous Lawes against *Catholikes*, till after the Bull of *Pius quintus*; and her *Pietie* in not censuring with death any for Religion: (which is no more then, I will not say our own Judges, who should bee most skilfull, and our Statute-Bookes, which are the most infallible witnesss thereof; but then *Genebrard*, an obseruer of our English course against *Papists*, as curiously despightfull as any *Chronologer* can be, doth confesse: for though in the yeere 1559. hee saith some chiefe of the *Papish Clergie* were *necesse & veneno*, by murder and death made away (which is a shamelesse vntruth) yet he mentioneth no Lawes either rigorous or moderate against *Papists*; till after the Bull of *Pius quintus*, wherein hee proscribed her Kingdome, *Predaq, exposuit*, set it out to port-sale, and for a prey; which passed from him *Anno 1569.* and was fastned by *Felton* vpon the Bishop of *Londons* Gates, *Anno 1570.* and yet no Lawes made till the yeere 1572. when the Pope excommunicated her whom before he had denounced an *Heresike*, and now let loose her Subiects to Rebellion, as against a *Publican* and *Heathen*; and yet no Lawes mentioned till the yeere 1581. when *Campion* and *Sherwin*, with others, were sent hither: then (saith he) *INDE*, from that time, *Ingravescit latis legibus Anglicana Persecutio.*) Thus farre *Genebrard* iumpeth with his Maiestie. Nay, it is not more then one *Fa. Parsons* himselfe said, that for twelve yeeres together the State and Court was in great quiet, and no question made of Conscience or Religion.

35 Which to confute, the *Iesuite*, *Numb. 5.* tels vs (out of *Saunders*) of the OATH of Supremacy and penall Lawes

Page 37.

Luc. 16. 16.

Chronol. lib. 4.

In his greene
Coat. &
Quodli. p. 165.

Lawes made for hearing and saying *Masse*, before that *Bull* came; which are *Nihil ad Rombam*; his Maiestie speaking of Lawes whose *Peine* was death, *hee* mentioneth an OATH which was but the reuiual of the like made in the time of *Henry* the eight, HER worthy Father, and of some lawes backed with *pecuniarie mulcts*, or losse of office and preferment.

36 And so, sleightly casting off that point, he leaues his *Maestie* a while, and lets flie at the *Lo. Cooke*, who at the arraignment of *Garret*, indignantlie scorning that the *High priest* of *Rome*, should in a *Breue* of his, call so great a Prince, (as *QVEENE ELIZABETH* was) *MISERAM FOEMINAM*, a miserable woman; by a description of *misery*, consisting of two Contraries, want of Comfort, and plentie of tribulation, shewes many reasons euident and demonstratiue, that shee, hauing abundance of ioy, and no touch of affliction, but blessed with all kinde of *Felicities*, could not be called *Miserable*: this the *Censurer Num. 6.* answers; first, by a *shifting euasion*; secondly, by a *false interpretation of Scripture*; thirdly, a *laundersons imputation* vpon the *Holy Ghost* himselfe.

Ecclel. 9. 2

Exod. 8. 29

De notis Eccle.
sa. Nota. 15

37 „ His euasion; that outward *Felicities* are world-
„ linge arguments, no necessary improouements of Gods bles-
„ sing. Indeele, whether a man bee loued of God or no, by externall prosperitie, no man can certainly know saith King *Solomon*, *nam vniersa aequè eueniunt iusto ac impio*. But, if not concluding demonstrations, yet at least, let them be propable perswasions of Gods fauour, especially when some of them to *her*, were such, that the verie enemies themselues (like the *Egyptian Sorcerers*) haue beene forced to say, *this is the finger of God*.

38 But why may not *Temporall prosperitie*, bee made an argument of Gods loue to *QVEENE ELIZABETH* and of her felicitie, as well as bee skored vp for one of the notes of the true Church, by their beau-Clarke *Bellarmino*? which *hee* doth (verie strongly no doubt) in glea-
ning

ning three or foure examples in Warre (*Cum alca cō-
nis*) against Heretikes. *Hall* the Iesuite (as you heard)
reasons for the contrarie, reciting vnto *Littleton* for his
comfort, certaine examples of *Heretikes* ouer-comming
Catholikes in battle, and Infidels ouerthrowing Christians.
The truth is, they care not what they say, nor how they
crosse each other, so they may serue the turne for the
time in saying something.

39 The Scripture peruerterd; a part of the *Psal.* Where
„ (saith he) *the Wordlings made that their argument, for to*
„ *prooue their felicitie, by their full Cellars; their fat kine;*
„ *their plentifull Cattle; their beautifull and prosperous*
„ *Children; and make this their conclusion, Beatum dixe-*
„ *runt populum cui hac sunt,* so reades the Vulgar, *they said*
„ *Blessed are the people who haue these things:* which is a ma-
nifest detortion; for it is the Prophets argument, as a
great motiue in himselfe, to continue his acknowledge-
ment of *Gods blessing*, vnto him and his people: wherwith
after hee had begunne the *Psal.* vnto the fourth verse, vp-
pon present dangers hee requests deliuerance from the
fift verse to the ninth, & redoubles the same request verse
the eleuenth: from thence to the 15. ver. he sheweth what
would be the happy effects of that deliuerance, which in
three whole verses hee doth fully particularize, and then
concludes al with a double *Epiphonema*, *Beatus populus cui*
hac sunt, beatus Populus cuius Iehona Deus. So that what
the *Prophet* makes a Religious ground of *Exultation* for
Gods praise, this *Iesuite* makes it the worldlings *Insultati-*
on of their owne lollity.

Psal. 144. 11

40 Whether of these is most true (omitting all other
writers) a Popish interpreter, who dedicates his *Para-*
phra'se of the Psalmes to *Cardinall Farnesius*, shal determin;
who expounds it, as spoken in the person of *King David*.
The reason of their mistaking (which otherwise inter-
pret it) is easie to be giuen. First, the word *Asper* in the
twelue verse, the Vulgar turnes into the plurall, *Quorum*,
which

Flamini. in
Psalmos.

In Psal. 144

which is, according to the Hebrew, *ut, or quod*. Secondly, for *Banoni* which is, *filij nostri*, they translate it barely *filij*. Who shall witnesse this? no *Protestant Grammarian*, but *Arias Montanus* in his *Inter-linear Bible*, & *Genebrard* too. Thirdly, that which misled them all, is the word *dixerunt* in the last verse of the *Latine*, which in the original is not at all, nor any word semblable.

Luke. 11. 27

41 When the woman in the Gospell cryed out to our Sauour, *Blessed is the wombe that bare thee*; our Sauour denied not that, but answered her by a *Correctiue comparison*, YEA RATHER *Blessed are they which heare the word of God*; which if the *Psalmist* had heer done in the last verse; and in the first part had said, *Blessed are the people which are in such a Case*, and then had seconded it by a *Correction*, yea, RATHER *Blessed are they which haue the Lord for their God*, (as *Genebrard* would haue it, to make their exposition hold with the Hebrew) some probabilitie there had beene of his application; but being pronounced in an *Asyndeton* without either disiunctiue or correctiue particle, *Beatus populus cui, beatus cum Iehoua*, So the Hebrew reades it, so *Montanus* consters it: the argument holds strong against his inducement, as implying, that the same Lord who *blessed* a people so farre as to be their *God*, is the same which also *blesseth* them with those externall *felicities* that they enioy.

Psal. 37. & 73.

42 The third, which is a slanderous imputation laid vpon the *Holy-Ghost*, is when hee saith, *That the spirit of God scorneth at them which so argue*; if hee meane of any place in that Psalme, hee dooth misreport the *spirit* of truth; the whole Psalme hath no such word; if else-where, hee should haue named the place. It is true that good men greeue, and often times murmure, yea almost reuolt, to behold the wicked flourish, and fare so well. It was *Iobs*, it was *Davids* Case. But first the *Holy-Ghost* comforts them, not by scorning at the prosperitie of those men (it is his owne gift) but intimating that it is ioyned with many

ny slipperie vncertainties, and that the end thereof shall be visible and apparant miseries.

Psal 37. & 73.

43 Secondly, the iust men themselves obserue, that those full-fed creatures doe mixe their prosperitie with blasphemies against God; so speakes *Iob*, *They say vnto God depart from vs, and who is the Almighty that wee should serue him?* So *Dauid*, *They set their mouth against Heauen, and say, how doth God know?* If QUEENE ELIZABETHS felicities had issued into such effects, then the more outwardly *happie*, the more vndoubtedly *miserable*: but *see* blessing God in her selfe, and causing him so to be through her whole Realme and life, *see* was *Beata*, *cuius Iehoua Deus*, and therefore *see* was *beata cuius bac erant*. But this is a small wrest, in coparison of many other violences, offered by *him* and *his* to the Scriptures; which they vse as *Procrustes* serued his guests, hacking them off, or racking them out, to fit them to their turnes. For the point in hand, *Saint Augustine* shall conclude it: *Beatus est qui habet omnia quae vult, & nihil mali vult*. Blessed is hee who hath all that hee desires, and desires nothing but what is good, and that was QUEENE ELIZABETHS Case.

Iob. 21. 14.

Psal. 73 9

Plut. Theseus.

Aug. de beata Vita.

44 His second stich against the *cheefe Lustie*, is, the description of *miserie*, as consisting of two contraries, COPIA & INOPIA, which, saith this profound & great, read Scholler, *Is a miserable one indeed neuer heard of before, ridiculous in Philosophy, and absurd in Common sense* saith he in the Poet: and *who is this* brags thus? (may the *Lo. Cooke* say) was hee euer Grammer Scholler? hath he not then read in *Ouid*, of one that complaining, as of his greatest *miserie*, vttered it in these words,

Enyrid.

— inopem me Copia fecit —

Narcissus in Ouid. Metam.

Had hee beene either with *Vlysses* in *Hell* (and it seemes hee hath beene there, hee is so nimble in fetching vp Ghosts) or with *Homer* in describing *Tantalus* his torments, which were no other then those two contraries,

Ovid. 2.

M

Plenty

Eustathius.

In epist.

Arriani. Epist.

Simplicius.

1. Reg. 4. 31

Ecclos. 4. & 5.

Rom 7. 14.

Vers. 18.

2. Cor. 4. 8

Plenty and *Want*: hee should there finde the *Poet* (and hee is no ridiculous Author either for *Poetrie* or *Philosophie*, if wee will credit the *Arch-Bishop* of *Thessalonica*, an other manner of Scholler then this insolently ignorant *Iesuite*) the *Poet*, I say, to call them *χάλας ἀγαυή* greenous and dreadful MISERIES. What saith hee to *Horace*, who thinks it is as great a *miserie* to haue *plentie* of wealth, and *Want* of the vse, as for a pur-blinde man, to haue goodly pictures, and dim eyes to behold them?

45 And if hee had read *Epictetus* his *Enchiridion*, or those which Comment on him, hee should finde it a *Philosophicall* conclusion, that those two *Contraries* make the greatest *miserie*, when a man possesseth much, and yet desireth more. For where desire is, there is alwaies want: such a man, saith one of them, *frustratur utrisq; dum utraq; con-*
sectatur, hee wants what hee craues, and enioyes not what hee hath.

46 And then in Diuinitie, *King Salomon*, no meane Philosopher, (the sonnes of *Mabal* came short of him in that skill) found that to be *afflictionem pessimam*, a most vexing *miserie*, as any vnder the Sunne, when with *satieta* of riches (which implieth *plenty*) there is ioyned an *unsati-*
able eie (which argues *Want*.)

47 And euen in Cases of Conscience; were they not those two *Contraries*, *Plenty* of good desires in *Saint Paul* to do wel, but want of abilitie to perform those desires that made him to crie out, *Miser ego Homo!* why? because to wil was present with him, there's his *Copia*; but hee found no meanes to performe that which was good, (there's his *Inopia*.) Certainly in *Diuine* and humane *Philosophy*, that is the greatest *miserie* where these two meet. For a man may be as full of distresses and Wants, as *Lazarus* of sores (which the world calls *miserie*s) and yet resting full of comfort in his minde, be no way *miserable*: which *Saint Paul* describeth verie elegantly, *aporiatur, sed non desistimur; tribulationem patimur sed non angustiamur*: and albeit

our

our outward man perish, yet our inward man is renewed day by day: but in the midst of plenty, and redundance, to Want the true comfort of Conscience, & the right vse of them, that is the height of *miserie* in this life.

48 So then the describing of *Miserie* by *Copia* and *Inopia*, need not bee proclaimed so strange, neuer heard of before, and so ridiculous. The *Stoike* that loued not much to laugh, nor deserveth to bee laughed at for his philosophy, shal dismitte him; *Miser est qui se non beatissimum inducat, licet imperet mundo*: To command the whole world is a plenty, but not to haue the right vse thereof; or not to take the true ioy therein, there's the *Want*: and both these together (saith *Seneca*) make a *miserable man*.

49 „ From the description of *Misery*, hee tels vs that „ hee RETVRNES (for hee is verie oft out of his way) „ to the matter it selfe, viz. That albeit *Queene Elizabeth* „ was so full of Temporall felicitie: protected by God: beating „ her potentemie: setting up a King in his Kingdome: defending Nations, &c. it is no more then Scripture mentioneth of Pagans, and namely (saith hee) *Numb. 8. 9.* of *Nabuchodonozor* by the Prophet *Ieremie*.

50 (Hee might as well haue said, that her case was no other then King *Dauids*, as described in the Psalme: their entrance, yaigne, and end were so semblable; both of them hunted by Iealousies before possession; enioying the Crowne with glory and victorie beeing enthronized; and ending their daies in peace, and going to their graue in a full age, as a *Ricke of Corne* in due season carried into the Barne, as *Iob* speaketh: but that he thought the example was to good, and his spight to great.)

51 *Nabuchodonozor* had visible and horrible Interruptions of his Felicitie, beeing turned into a Beast for seuen yeares together; propounded to scorne (whiles he liued in his greatest Ruffe) by God himselfe; and among the rest with one, that triumph of the *Firre-trees*, insulting ouer him before his death, as if he were dead. *Ex quo dormisti*

Verf. 16

Seneca epist.
lib. 1.

Psal. 18.

Iob. 5. 26.

Dan. 4. 30.

Esa. 14. 8

misti, non ascendit qui succidit nos; since thou wert dead, none came in thy place to cut vs up: which vexeth both Pope and Iesuites that it is not verified in QUEENE ELIZABETH; for after her death, there is ascended into her Throne, by iust Right, a MOST CHRISTIAN KING, resolute for the Religion which hee professeth; as able to beat downe the strongest arguments for contrarie opinion with sound conclusions, as (if from Dogmaticall positions they breake out into Pragmaticall Treasons) hee is ready bent (as was QUEENE ELIZABETH) succidere, that is, to reward them according to their demerits. Indeed, if either Parsons Doleman, or Pope Clements Breues in Garnets keeping, had effected what they did purport (as shall appeare when wee cometo his Numb. 61.) that Prophecy of Nabuchodonozor should haue beene fulfilled, and taken place at QUEENE ELIZABETHS death.

52 Therefore finding his resemblance in that maine point to differ; and that the state *see left*, is reserued as well settled in peace, and established for succession, and Resolved against Romish opinions and practises, as in HER time; the Censurer now preuents *Our Lord* „ Christ at his second comming, and assures vs that *her* „ *Infelicities will then appeare.*

53 It was the Apothies precept, *That man should iudge no hing before the time, untill the Lord come.* Our Lord himselfe while hee liued, auoided it, and said, *I iudge no man*, accounting it a Pharisaicall humor so to doe. *Nam a iudice tuor aliter Christus iudicat*, saith S Hierome. The best is, that the soules of the righteous are in the hands of God; and it is not [*Scarabeus Aquilam*] the malice of a filthy beetle, yet it is *animal obsecrum & olens*, that is, not a Iesuits doome (though most despightfull) can adiudge *her* from Ioy into Sorrow, or from Blisse into torment.

54 „ Yea, but *her passing hence with so smal feeling of God, as* „ *neither to name him her self, nor suffer others* (here he notes „ in the Margin, the Arch-bishop of *Canterburie*) *to bring*

1 Cor. 4. 5.

Ioh. 8. 15.

Aristoph.

„ in any speech of God gives great presage of a lamentable
„ issue.

55 If one of their owne great famous Popes died so, let *Bellarminæ* passe his sentence on him, as the *Priests* say, he did of *Sixtus Quintus*, *Qui sine pœnitentia vixit, & sine pœnitentia moritur, proculdubio ad infernum descendit*; Hee that liued and died without repentance, is undoubtedly gone to Hell. With *QUEENE ELIZABBTH* it was not so, who liued and died a true Christian: if at the first assault of her sicknesse shee was *silent* and *solitary*, *Phylicke* wil ascribe it to the nature of *Melancholy* diseases, whose *Symptomes* are (among some other) *taciturnitas & Solitudo*. And as Reason would interpret, that, as she, in peremptorily refusing her bed, did shew her Princely resolution, *Stantem mori*; so Christian Charitie would inferre, THAT *retired silence* in her, (both actiue and passiue) to bee a withdrawing of her minde from her senses, for a more serious Meditation of her by-past life, and her future state; which she herselfe also professed, being mooued by a D. of *Phylicke*, to tell how shee spent her time in so long silence; I *MED. TATE* (quoth she; & yet those lasted not out: for as strength of disease weakened, & nature decaied, shee both took her to her bed; & the last most *Reuerend Arch-bishop* kneeling by her, and praying for her, shee laid her hand vpon his head, and gaue her *Amen* of Assent vnto his intercessions made to God in *Christs* name on her behalfe. And when one of her Ladies desired her, though shee did not speake, yet to thinke vpon God; I *WARRANT YOV SO I DOE, MY MINDE IS LITTLE OFF ON HIM* saith shee. And after that, being in perfect vnderstanding, shee had, and heard, and indured vehement praiers to bee powred out for her, not farre from her, vntill the last Gaspe shee gaue: Wherewith shee seemed in such sweet and milde maner to send her soule into heauen, as if no hand of violence might take it from her, but her owne deuout willingnesse must redeliuer

Quodlib. pag.
57.

it vnto that God, from whom, together with so many blessings, she did receiue it. And heereof there are aliue *Honorable* and *Honest* witnessers, not such *corner-creeeping Remyse*, whose credit this companion (as hee saith) relies on, but whose names he dares not vtter (for they dare not appeare to it.)

Osse. 1.

56. And this is another *Iesuiticall trick*e, as well in matters historicall as of doctrine, to braue it out with an impudent tale: but aske them for their Author, Who said it? Their answer is like the *Cyclops* crie in *Homer*, *Who, Who, Somebody with nobodies name*, or a name cogg'd.

Matth. 20. 15.

57. But had it beene as he saith, shall the manner of death, or Symptome of diseases at mens departures, bee prefages of their condemnation in the life to come? It will then goe hard with many holy and good men, both in Scripture and other stories. *Nunquam male moritur, qui bene viuit*, saith *S. Augustine*: For, *is thine eie enill because mine is good*, is a speech vttered in his person, who is able to saue his seruants soules at the last gaspe, in the greatest distemperatures of their bodies, and distraction of their mindes by violent or silent diseases.

1701. 1702. 1703.

58. Hee hath rowled her in her *Death-bed*; now hee runnes backe 70. yeeres, to towse her in her *Cradle*, and there barks at her (whateare or heart can brooke it!) for „ a *Bastard*, so *promulged by Statute*; so *adjudged by the* „ *Arch-Bishop*; so *reputed by her Father*. First, were it so, and that vpon such as are so bred, there are branded, as *Plutarch* saith, *ἀναιμία ὄντα*, *Indelible reprecches*, and matter fitly ministred for Scorners to vpbraide; yet why a *Iesuite*, professing Diuinitie, should reckon it among her *personall Infelicities*, the Fathers of the Church would maruell; who thinke that it impeacheth neither right in Heaven, nor renoune on earth; *Indecunq; homines nascuntur*, saith *S. Augustine*, From what Stocke soeuer children doe proceed, if they follow not their parents vices, they must not beare the burden of the ignominy: So *Chrysostome*: So *Hierome*:

Hierome : all cited by *Gratian*. The Scriptures are not so censorious ; for God himselfe mislikes that Prouerbe, that it should be said , *The Fathers did eat soure grapes, and the Childrens teeth were set on edge*. In *S. Pauls* Catalogue of the faithfull, *Iephe* is placed, and he was *Meretricis filius* ; and 'tis no meane Genealogie which runs to a maine branch, wherein from *Pharez* of *Thamar* there is a passage to *King Dauid*, and so higher.

59. Secondly, whether it hinder or cut off succession or aduancement, is a great question among their owne Lawyers of both sorts ; the rule being currant with the most of them, *Non est impedienda dignitas eius qui nihil admisit*. And it scemes by *Damasius* a *Pope*, that he accounted *Priests* sonnes to be lawfully begotten in marriage, or if they were reputed *Bastards*, yet neuerthelesse they were not vncapable euen of the *Popedome* ; and he reckons many such that had beene *Popes*. But this was not the case of that *Royally-descended Queene*.

60. For first, if that rule be good, *Fortes creantur forribus*, *SHE* shewed herselfe, by her Princely qualities, (had there beene no other euidence) especially by her *magnanimitie* and *courage*, to haue beene sprung, not only (as *Plutarch* speaks, ἐκ γένου διαστήμων) of noble *Progenitors*, but to be a *Kings*, and no other but *King Henries daughter*. For whereas those that are so mis-begotten, haue seruile base mindes, at least dejected spirits : *δουλοὶ γὰρ αἵματα*, &c. saith the *Poet*, the very memory and mention of their wrong-birth, abates the courage, and inthralls the minde into a kinde of basenesse : So farre it was from *HER*, that her Subjects saw, and her foes felt, that shee had the most vndaunted and vn-yeelding Spirit, euen in the greatest troubles that could betide the state.

61. Secondly, when *Saunders* and *Risht on*, with others, had in print aspersed her birth with like staine and obloquie, and some had vndertaken, by discourse of Arguments, (plaine and vnanswerable, in a iust volume compiled

Dist. 36.

Ezech. 16.

Heb. 11. 32.

Iudg. 11. 1.

Matth. 1.

Grat. ubi supra

Vbi supra.

Euripid. Hippolit.

filed and printed) to cleere those base and disgracefull slanders, she so farre scorned to haue her *Brib-right* questioned, that with great indignation she caused them to be suppressed at the presse.

62. Thirdly, grant it, that by her *Father*, and *that Statute* (which this Epistler heere mentioneth) shee were so pronounced. First, did not the same *Parent* and *Statute* also disgrace their *Catholike Persecuting Queene Mary* her sister as much? and yet in all the Popish Writers *she* is highly extolled, and not once touched heerewith. Secondly, *Mysteries of State*, and *Secrets of Kings actions*, are not to be narrowly pried into, and sifted by their Subiects, much lesse by *Iesuites* to be censured. Princes are *Men*, and Parliaments are Assemblies of *Men*; and *Men* (as the *Philosopher* said to a great King) are *changeable creatures*: Looke therefore backward; The same, both *Prince* and *Parlament*, but two yeeres before, had ratified that mariage with her mother for lawfull; and inuested the offspring of her body with the succession to the Crowne. Looke forwards but seuen yeeres after, and the same both *Head* and *Body*, reuiued the *Legitimation*, repealed the *anulling Statute*, and pronouncing the *Lady ELIZABETH* for his lawfull daughter, reduced the Crowne to *HER* Right and Interest againe. So that, were not this *Iesuite* of *HIS* Schoole that takes so much text as serues his turne, that which makes against him, to leaue out; as he had vpbraided her with a *Statute* blemishing, hee might haue choaked himselfe with a *Statute* also honouring, aduancing, and trulie possessing *HER*.

63. Or rather, knowing (if the Priests of *Rome* say true) how his owne mother (another *Pasiphaë* it seemes by them) aduanced his reputed fathers head, (by the birth of this *Iesuite*) betaking her selfe, for the time, to one called *Cow-brecke*; a name compounded of two beasts with diuers frontlets; that so her husband might, for the enhauncing of his top, be both *Achaon* and *Minotaurus*, that is (as him-
selfe

Plato ad Dion.
epist.
Stat. anni 25.

Stat. anni 35.

Matth. 4. 6.

Quodlib. p. 109.

selfe speaketh) one of the most substantiall for degree in the parish; he might haue recorded his owne Infelicitie, and rebuked his kinde Mother; and not haue laid this ignominious slander vpon a Kings Daughter, his Native Soueraigne, and the Mother of his Country.

64 In the meane time, it seemes the Pope hath an exorbitant power, that whereas both Law of God and Church exclude Bastards ab Ecclesia Domini, for bearing any office of Ecclesiasticall charge, yet admits this Manzer (so the vulgar calls him) to bee a Iesuite, and a Rector among them: vnlesse heereby the Pope doe insinuate, as Sixtus Quintus did, that he takes the whole Societie for no other but a Bastard-brood; or that the College in the vacancie put vp their petition for Parsons to be their Head, beginning with that verse of the Poet,

Malopater mihi sit Therfites —

And I trow withall, that Parsons himselfe will account the Booke of *Wisdom* but an *Apocrypha*; else there's a Chapter will shrewdly touch him with a more greeuous Infelicitie then that *Statute* (which hee mentioneth) will any way hurt that good and most Noble Queene Elizabeth.

65. Now from her Infelicitie passiue, hee comes, „ Numb. 12. First, to her Infelicitie repercussive, how others „ for her sake were made unhappie; as one in her brothers time „ for falling in loue with her: and others, as *Wiat* and *Carew* „ in her sisters time, raising Rebellion for Her: And why doth he not rather say so much of the Whore of *Babylon*, and obserue what an vnluckie Religion that of *Rome* is, which intoxicates so many with her *Philtre*, her filthy *Loue-Drugs*, that for her sake they machinate and practise treasons against their lawfull Princes; and for their Treasons (vnder pretence of madding for Her) come to unhappie Ends?

66. But for loue matters, as that of the *Admirall* (bee it what it was) let HIM treat of them who once renounc't the study of Diuinity, because (they are his owne words)

N

affecting

Manifestat.
page 90.

Deut. 23. 2.

Quodli. p. 100.

Inuenal.

Wisd 3. 16. &c.

Fa. Parsons in
the paper left
by him in his
Study when
he was expelled.

Sap. 1. 11.

affecting companie as I doe (saith he) I shal not keep the lists of modesty: for the other, of the Rebellion by What for HER sake, they are so impudently vnttrue, that our Chroniclers will referre those imputations vnto that common-place, Os quod mentitur, occidit animam.

67. Secondly, he reckons vp her *Infelicitie attine*, v.z. „ *her rigorous Lawes and cruell against Catholike Religion;* (that's simply false;) against Popish Traitors hee might haue said, and we will both *denie* it, and *yeeld* it: *denie* it, *quatenus*, for twelue yeeres together (as hath beene often told them) of the reigne of that *most memorab'e Queene*, the forest punishment of some of them, who obstinately refused to doe her Maiestie seruice, was commitment to Bishops and Deanes houses: and of others, if they were iustly suspected to be dangerous, vnto certaine Prisons, where they lay as warme, and waxed as fat in their restraints, as the best Subiects that liued at liberty in their owne houses.

68. For the time subsequent, wee *yeeld*; (if death deseruedly drawen on by demerit, may be called crueltie in the Magistrate;) for after, Religion was made but the Stawking-horse to practise Treasons: if then the complaint be of *Rigour*, and request for more ease, we say with *S. Augustine* (when he was intreated to mediate for a mitigation of some strait Lawes) nay, *if Princes serue Christ in making Lawes for Christ, they doe what they ought, I will not gainsay them.*

69. And yet to examine this *Crueltie*, and *Rigour* thereof, we will not doe it by comparison of Popish Tyrannies, fearefull Tortures, and bloody Massacres: but first their owne Priests shall speake for *QUEENE ELIZABETH'S Lawes*, who say, *that considering Iesuiticall practices shadowed under cloake of Religion, all the Lawes enacted against Catholikes were made with great moderation and Clemencie, as comming from a Prince most milde and mercifull: nor they haue cause to urge repeale of any Statute made so long*

Epist. 48.

Quodlib. pag
269. 277.

as Iesuites take such courses. Secondly, one Fa. Parsons, who in the Preface of one of his Legends, commendeth *Queen Elizabeth* for her *MODERATE* government; and that was in the last yeere of her raigne. And yet by the way (for the mans singular honestie) it is worth the noting, that in one and the same *Leafe*, hauing so commended her in one *Page*, (marry then *SHE* was aliue) in the very next *Page* (for then he heard *SHE* was dead) in a Preface to his Maiestie he compares her to no other but *Dioclesian* for crueltie.

Preface to
the first part
of his triple
Conuerſion.

In eodē libello.

70. Now belike, to ratifie that comparifon, he would perſwade vs heere, that it was not *Treason*, but *Religion* vpon which ſhe did praſtiſe her *Cruelty*; which hee prooues with ſucha *Meduſa*-like Argument, as is able to ſtrike the answerer into a ſtound, — *in iraretq; Lupos vidisse priores,* „ and put him to ſilence; *because ſome were executed which* „ *might haue had their liues at the laſt caſt, if they would haue* „ *yeelded in this one point of Religion, viz. to renounce the* „ *Pope, and conforme themſelues to the preſent State.* Might not that good *Queene* complaine heere, as he once did, that what hee reached with the right hand, his Schollers tooke with the left; and that a principall demonſtration of her Indulgence ſhould bee brought in for an apparant euidence of her *Cruelty*?

Virgil.

Theodorus.

71. Put the caſe, that *Absolon* had beene an Idolater, as he was a Traitor; and King *Dauid*, after ſentence paſſed againſt him for his vnnaturall Treasons, would haue acquitted him from death, conditionally, that he would renounce falſe gods, and worſhip only the true God, in that manner which God himſelfe had preſcribed, and hee refuſing it is executed; ſhall we ſay he died for *Religion*, or for *Treason*? It was *Mercy* in the King to offer, but *Wilfulneſſe* in the ſonne to reſuſe a condition ſo eaſie and Religious.

72. Or if ſome father had a leaud ſonne, who, to waſte his wealth vpon harlots (like the *Prodigall* in the Goſpell) ſhould conſpire with his brethren to robbe their father

first, and then cut his throat to enioy all, after arraignment and sentence past, the father should promise to procure a pardon, conditionally that his Sonne would frequent the Church vpon Sabaoth daies, and leaue those *Brothell-houses*, which wrought in him the thoughts of such wicked courses, and the desperate youth refuseth it, chooling rather to die then to leaue his filthy pleasures; shall wee say that hee is executed for his *Whoredomes*? (*they were not before laid against him:*) No, but for the Parricide, and petty treason against his Father, according to the Sentence. Princes which make such gracious offers, doe therein shew their most Christian affections, that they desire the *conuersion* of men rather then their *destruction*; and looke rather to the *sauing* of their Subiects Soules, then the *safetie* of their owne persons, as beeing contented to remit all by-past breach of Law, and duetie to themselves, so they may make them truely religious toward God.

73 But to conclude this complaint of QUEENE ELIZABETHS *crueltie*, An Italian, no Protestant shall speake. *Tanta existit eius animi MODERATIO, atq; innata CLEMENTIA, ut non immerito &c.* So great and so apparant was the *MODERATION* of her minde, and her inbred *CLEMENCIE*, that (not vnderstandedly) it may be said of her, which the ancient Histories haue left to Posteritie of Alexander Seuerus, borne of his Mother Mammaea, nemp *ANÆMATON, hoc est, CITRAS ANGVINEM*; namely, that shee hath gouerned her Kingdome *WITHOUT BLOOD-SHED, cum SVAPTE NATVRA SEMPER ACÆDIBVS & CRVDELITATE ABHORREAT*; for *EVEN HER NATURE DOTH ABHORRE THE THOUGHT OF SLAUGHTER OR CRVELTIE*: And so hee goeth on in a large discourse; in this HER praise; and when hee wrote thus, shee had raigned twentie yeres. It is maruel their *Index Expurgatorius* hath not scowred him ere this, and for this.

Bizer. H. flor.
Geuenf. ps. 568

74 Yet the Curr lets not goe his holde, but snarles at
 „ another Infelicity of this Memorable Queens; her Icalous
 „ feares, which made her suspect her life to bee aymed at by
 „ all sorts, both Puritanes and Papists; and those Icalousies
 „ enraged her Cruelties, to the ending of their liues: & Squi-
 „ ers Storie must be fained; and Lopez, a Iew, must be fetcht
 „ in, and cast away: yea, she was neuer quiet till shee had made
 „ away the KINGS MOTHER.

75 For Princes to bee icalous of their liues and safeties,
 is both vsuall and necessarie; *Ingenia Regum prona ad formi-*
ditatem saith the Historian, especially if they haue in their
Realmes such as doe either *competere* or *impetere*, pretend a
 right, or intend a mischief against their Crownes & King-
 domes. Nor is it the feare of their owne death, but doubt
 of the euents which may follow. (*Et dubia pro certis solent*
timere Reges) That which troubles them, is both the *issue*
 of their State, which is their heauie charge, how that shall
 bee either brandled or quieted; and also the estate of their
 issue, which is their tender charge, how they shall bee ey-
 ther hurried or established.

76 There is no King, be hee neuer so Gracious, but he
 walkes in the middest of Eyes obseruing for hurt; and no
 Eyes so dangerous as that *Oculus nequam* in the Gospell,
 which is therefore *emill* because the Prince is good. His re-
 warding the most industrious with grace and bountie;
 his aduancing to Honours the best deseruing; approxi-
 mating to his secrets the most trustie and faithfull: these
 things in some, which thinke themselues to be either ne-
 glected, or wronged, breede discontent, and how deepe the
 impression therof wil reach, who can tell? *an quantum ver-*
tice in alium, tantum radice in Tartara tendas? the more aspi-
 ring thoughts (being defeated) do contriue & machinate
 the more hellish designements. Who then can blame
 Princes if they bee Wary and Cautelous, but principally if
 they haue beene *Isti piscatores*, already within the Iawe of
 the Lyon, and vpon the mouth of the sword? a qualitie

Salust. in In-
 gurib.

Seneca. Oedip.

Mat. 20. 35.

Virgil.

1. Pet. 3. 6.

pardonable, especially in a woman, whose Sex by nature (as appeareth by the Apostle) is inclinable to bee affrighted with euery error.

77 But it was not so with QUEENE ELIZABETH; Carefull shee was, fearefull shee was not: *Wary*, but not *Icalous*; *promident* but not *suspitions*: the vndoubted loue of her Subiects, and the sinceritie of her owne minde, was the *double brazen wall* of her Securitie. No one such qualitie, either *concomitant* with *Icalous feare* appeared in her, which Histories in suspicious Tyrants doe obserue: Her body not priuely armed; her eyes (abroad) not whirled about; her *Countenance* not appalled; her Spirits not troubled; her sleepes not disquiet; no Stranger or Subiect (admitted to her presence) searched: Nor any qualitie *issuing* from *such feares*, appeared in her gouernment. Her people loued her, hated her not; her *Armies* fought valiantly for her, and shrunke not; her land Flourished, it funke not; her *Reigne* continued long (outlasting the Regencie of a *Dozen Popes*) it vanished not: an euident demonstration of her milde deportment, *Nam inuisa nemo Imperia retinuit diu*. Her person not assaulted, nor her State at any time tumultuated, but by *Romish* instigation or Conspiracie. And now being dead SHE is still louingly remembred, and the memorie of HER vttered without enuious comparifon, or malicious disparifon of others, HIS *Sacred Maiestie* is pleased most gratioufly to accept; an infallible argument both of HIS most *Princely disposition*, and of HER *temperate and unburden'ome Gouernment*.

78 Lastly, *jealous suspicion and feare*, extend it selfe towards any, it comonly alights vpon the *Heire apparant*, or the Successor expected (so saith *Tacitus*, *Suspectus semper inuisusq; dominantibus quisquis proximus destinatur*) and whether it were so or no, his Sacred Maiestie (who had the nearest and most *undoubted right*) can answer best in this Case. As for the tryall of the examples which hee brings, as *Stories famed*, and fruites of her *Jealousie*, namely

Seneca.

Hisor. lib. 1.

ly Lopez and Squier, whether their Treasons were *fictions* or *Actions*, hee shall haue *à Sum testem*. First, Priests of their owne, that confesse Lopez to bee set on to poison her by *Hoult* the Iesuite. Secondly, a Chronicler of ours (whose Credit hee much relies on, for hee often cites him) who saith, that they were both found guiltie and condemned of *High-treason*, the one Anno 1593. the other Anno 1598. both of them for intending her Death by poison, and *Walpoole* the Iesuite was the instigator of *Squier*.

79 Why did he not also name *Parry* the Doctor, authorized by the Pope to the murthering of her; commended by HIM, for intending it, absolved from all his sinnes, for pursuing it; and assured of merit for performing it? whome when she knew that hee was armed for the point, so farre shee was from affrighting *Jealousie*, that shee personally confronted him; with her presence amated him; and without terror dismissed him: So vnhappy is this Iesuite in reckoning vp the Catalogue of *Her vnhappyneesse*. And yet, that his hellish malice may leaue nothing (though neuer so sacred) vnscarred at; as before hee brought in the murther of his Maiesties Father for a parallel to the POWDER TREASON: so now hee reckoneth for one of her late *Maiesties miseries* the death of the *Queene* his Mother: whereby the Reader may iudge, how hee would vse his Maiesties owne fame if hee were gathered to his *Fathers*, when hee is glad to alleage so vnfauorice examples of both his Parents. That *Renowned Queenes death* was a miserie indeed to this whole Land, and the most indelible blot that can be recorded of this Countie: but that our late *Souereigne* was abused therein, and that wicked Act committed before her knowledge thereof, beside her notable expressing of her owne griefes when shee heard of it, other sufficient proofes haue fully resolved all honest men heereof. And since our now *Soueraigne*, who had the neerest interest in that errand, was long agoe satisfied by her Maiesties owne purgation

Quodlib. lib. 1.

Stow.

See the Iesuites Catechisme for this.

Cardinall
Cow. his Letters.

Vide Cate-
chism, Iesuit.

purgation therein, it is a farre fetch't slander for a *Iesu-
ite*, beeing not so much as that *Queenes* borne subiect, to
awaken it now againe, out of so long dead ashes. But what
may not the venome of *Satan* doe? And yet since hee
would needes rankle vp againe so old sores, it is his Ma-
iesties part and all his good Subiects, iustly to blame the
practising *Iesuites & Priests* of his Order, for bringing that
misfortune vpon her; for neuer rested they from al kind of
Treasonable plots and practises against our late *Soueraigne*
person, euer fathering them (though falsely) vpon the
said *Queene*, and making her the highest marke of their
ambition, till they brought her to her *unfortunate*
end.

80 And thus hauing strained out his verie Gall to
vent his *rancor*, by ransaking her *Birth, youth, age, and end*,
(with what despight, and how little truth the Christian rea-
der may see) being gultie to himselfe, that hee hath done
more, then either before *God* or *Man* hee can Iustifie,

Exod. 22. 28

Act. 23. 5

Can. Apost. 74.

81 (For *Principem populi tui non Maledices: Thou shalt
not speake euill of the Ruler of thy people*, was *Moses* precept,
and a memorandum to *Saint Paul*; and by an ancient Ca-
non, a *seuerer Censure* appointed vpon any that should be
Contumeliosus in Regem, aut Magistratum, if a *Lay man*, to
Excommunicate him: if in *Orders*, to depose him: if so
streight, *aline*; much more being *dead*; because first, con-
tumelies are vttered, either for *reproofe* to amend, or *reua-
tion* to *greene* the parties Calumninate; both these *ends*
cease in *death*; the tongues-sting imprints no passion (ei-
ther for good or hurt) vpon *Dead-men*. Secondly, if the
Almightie when hee left them open to the world, yet re-
strained the tung from disgracing or despighing them,
much more hauing now taken them from the world: for
if they bee in *Heauen*, euerie contumelie against them is
blasphemy against *God*: if Damned, sufficient for *Hell* is
the torment thereof. Thirdly, the verie Heathen con-
demne it, and both enioyned silence to them that attep-
ted

ted it, *Bee still, and cease to revile the dead*, saith hee in the *Poet*: and accounted them no better then *Larnas, Hags, & wicked Spirits*, So *Pliny*: then *Dogs*; so *Plato* and *Aristotle*: then *Prophane and Impious*, so *Homer*: then *Second Murderers*, so *Sophocles* reputes them. Fourthly, this Iesuite himselfe is so tender ouer Traitors, (and those the most *Odious, Hideous, monstrous, horrible, Barbarous, desperate, vnmaschable, vnexpressible*, that is in a word, those *IESUITED POWDER-PLOTTING-TRAYTORS*) that hee expostulates with his Maiestie for recording their „ bloody delignements after death, and *is there no end of* „ *exprobration?* and are not those *VNFORTVNATE Gen-* „ *telmen executed*, saith hee? But *Queene Elizabeth* is dead, and as *Dauid* said of *Abner*, *Nunquid vt Stulta mortua est!* Died shee as a base woman, ignominiously? or as a Tyrant in *Cade & Sanguine*, by violence and blood? or is shee cast out vnburied or vnregarded? No, but departed in peace, with as much *Love* and *Honour* as possibly a Prince could bee capable of; and gloriously entombed by her *MOST ROYALL SVCCESOR*. And cannot SHE be suffered to rest? and *is there no end of barbarous malice?* but a currish Blood-hound must rouse her, and teare her, from top to toe, within and without, from *Birth to Death?*)

82. Now knowing (I say) how detestable this will bee in the cares of God, and in the eies of men (for God it seemes hee cares not, who hath barred euen the very thought from conceiuing euill of the Prince) hee would fain satisfie the world by yeelding three or foure reasons, „ why hee hath thus yelled against her; first, *to repressse* „ *the Lord Cookes insulting speech* (as he calls it) that is, to abase his true extolling of that famous *Queene*: as if hee should say, Because the *Chiefe Iustice* discharged the duty of a Christian, in continuing the name of the righteous for an euerlasting remembrance, therefore I will play the Diuels part, to be *Accusator frairum*, and recount her ver-

O

tues

Suidas ex Aristoph.
Plin. Nat. Hist.
in prefat.
Arist. in Rhetor.
In Antigone.

Pa. 6. Numb.
10. 11.

2. Sam. 3. 38

Eccles. 10. 20.

Iohn 8. 48.

1. Sam. 17.
42. 43.Diodorus Si-
culus, Lib. 3.

Lucian.

Gen 3. 15.

Iud. 4. 21.

Iob 16. 2.

tues for vices, after she is departed: euen as the *Jewes* dealt with *Christ*, because he professed himselfe to be the *Sonne of God*, they would braue him downe with a standing encounter, and iustifie it when they had done, *Say we not well that thou art a Samaritane, and hast a DIVE LL?*

83. Secondly, to vindicate the credit, at least to make good the *Epithete* which Pope *Clemens* gaue her, in calling her *MISERABLE WOMAN*: so did the vncircumcised *Philistine* vilifie *Dauid*, calling him *Boy*, and cursed him by his gods: *Et mutuo muli scabunt*; belike, if *Rabsheka* reuile in a word, *Shemei* must make it vp with a *Comment of Contumelies*. It is recorded, that they of *Alexandria* in *Egypt*, keepe their *Ibides* (great birds) to deuoure the garbage of the City, and to cleanse their streets; which they doe indeed, but leaue of their owne filth (more noisome) behinde them: So doth this *Iesuite*, the *Popes Scaminger*, kept in *Rome* for no other purpose, but that, *Lutum luto purgans*, he may iustifie their Ribauldrie with more abominable contumelies.

84. Thirdly, in imitation for a *Consolation*, which is „ Numb. 15. That *as some of the Fathers, who to animate the persecuted Christians, described the leaud life and fearful end of their Persecutors (as Nero and Domitian) so bee to comfort the Catholike Traitors, must reuile and belie that worthy Queene, she rather because she was a Woman*. If *Parsons* haue no other comfort then to cheere them vp because a *Woman* quelled their insolencie; then may the *Diuell* be comforted because the *Woman* (*Ipsa* they read it) hath brused the *Serpents head*; and *Sissera* might take great pride in it, that he was brought downe by the hand of a *Woman*. But if that be the best cōfort the *Iesuite* hath, their *Catholikes* will think of him as *Iob* of his friends, that he is but *Consolator onerosus*, a miserable comforter.

85. As well for that, as for his double comparison; first, of the late *Christian Queene*, with those beastly Tyrannicall Atheists, seeing the resemblance would better fit

fit those their *Holy Popes*, of whom some were, as *Clemens* speakes of the Heathens *Iupiter*, and *Suetonius* of *Nero*, *virarum scemina*, and *sceminatum viri*; others, successiue-ly Murderers, *Sese inuicem veneno tollere tralatitium est*, saith one of their owne Authors for their Popes: Secondly, in that comparison of the Primatiue Christians, with their executed Priests.

86. In both which, the indifferent Reader will finde more spight then truth, more malice then Conscience; Heauen and Hell not more differing, then *S H E E* from those *Tyrants*; then those *Christian Martyrs* from these *Priested Traitors*. They acknowledged the Emperors Supremacie independant vpon any but God; praied for them seriously, both liuing and dying: (*Exirabite animam Deo supplicantem pro Imperatore*, saith *Tertullian* in their persons.) These companions sucke Treasons with their Principles, hatch it in their Conuenticles, and end with it at their Executions. If *Queene Elizabeth were the first of her Sex, that tooke vpon her Supreme Power in Spirituall, and Ecclesiasticall matters*, (as the Epistler saith) in *IT* she was no vsurper by *Nouell-claime*, but accepted what God himselfe had annexed to her Crowne; her *Sister* before her, renouncing it in a superstitious Indulgence of the Popes former losse, shed more blood of persons Ecclesiasticall within *three* yeeres, then *SHE* that kept it did in *forty* yeeres, for *Causes Criminall* of Popish Priests.

87 His last and concludiue reason. Numb. 16. is a *Sarcasticall scorne* to his Maiestie (for this olde *Silicernium* hath not yet purged the *pruriginous humor* of his *scoffing braine*) because (saith he) the *Apologier* hath taken vpo him to *Sacrifice to her MANES*, I thought my selfe obliged, to offer some incense for mitigating the euill sent: Euen so, because the sonnes of God (the holy Angels stood before him, to report their Messages, the *Deuill* tooke himselfe *OBLIGED* to intrude among them and reckon vp his *Roguerie*: and because *Elisba* thought

Clem Alex. in Protrept.

Bodinus in methodo.

Tertull. in Apologes.

Iob. 1

1. Reg. 4.

Numb. 16.

Ez. 1. 15.

Act 8.

Quodlib. &c.
Important
consider.

Livy.

Herodotus.

Manifestat.
fol. 11. & 12.

good to make prouision for the *Students*, therefore One
leſſe ſkilfull, but more buſie then the reſt, takes it his *Du-*
tie to gather *Coloquintida* to poiſon the pot : Or more
neerely to this Metaphor, becauſe *Aaron* and his ſonnes
were priuiledged to *Sacrifice*, therefore a *Ring-leader of Re-*
bels muſt thinke himſelfe *OBLIGED* to take his *Sen-*
ſer in his hand to diſgrace Gods Ordinance. But as that
prooued not *Incenſum*, but *Incendium*, ſo ſuch *Rank-incenſe*
as this, being the vnſauorie egeſtion of a filthy ſtrong ſto-
make, is by God himſelfe pronounced an abomination.

88 Which being ſo loathſome, 'tis time to diſmiſſe
him for a *Senſing Coniurer*, or rather an *Incenſing Blasphe-*
mer, with *S. Peters* farewell to *Simon Magnus* : Repent of this
thy wickedneſſe, and pray God, that, if it be poſſible, the thought
of thine heart (and the *Blasphemies* of thy pen againſt that
worthy *Queene*) may be forgiven thee : for I ſee that thou
art in the Gall of bitterneſſe, (& in *OBLIGATIONE*)
and *OBLIGED* in the bond of iniquitie.

89. If it be poſſible (I ſay) for God to forgive thee; which
doubt I ground vpon *Fa. Parsons* his owne challenge of
the *Prieſts*; whom, becauſe they haue in their Bookes tur-
ned the in-ſide outward, reuealed the Hypocriſies, diſclo-
ſed the Conſpiracies, anatomized the Atheiſmes, Catalo-
guized the leaud vices of the *Ignatian* brood (a Societie,
which like *Hannibals* Armie, is gathered *Ex colloquio omni-*
um Gentium, of the Refuſe and Male-contents of all Na-
tions : cemented into a Fraternitie, as the wals of *Babylon*
built with the demolished Rubbiſh of *Babels* Tower; nou-
riſhed by the Pope, as the *Ianizaries* by the Turke, to bee
the valiantest Cut-throats of true Chriſtians their owne
natiue Country-men) eſpecially becauſe they haue blazo-
ned HIM in his proper colours; hee not only includes
them within the *Ciuill* and *Canon* Law for deteſtable *Libel-*
lers, but brings *Caiſſets of Conſcience* to enthrall them in
deſpaire, pronouncing them ſcarcely able to diſburthen
their Soules, though with ſecond Recantations they re-

ſtore

store the fame of those whom before they had slandered ; yea, driues them into *S. Pauls* dreadfull *Impossibile* , and there empounds them, because in their entering into Priesthood (beside their Baptisme) they did renounce the Diuell and all his workes, whom now by this Libelling and Reviling veine, it seemes they had taken in againe, with seven worse then himselfe ; this humour of Contumelious Reproching being most opposite to charitie, and therefore one of the highest steps to the sinne against the Holy Ghost; he wils them to remember that fearfull place, Having behaved themselves so irefully and impudently, not only against their brethren and equals, but much more their betters and superiors.

Heb. 6. 4. 5. 6.

90. What then is the case of this Mote-spier, but transam-cy'd Iesuite ? Dorth not *S. Paul* say to him, Therefore THOU art inexcusable, O man ? vnlesse he account *Qu. Elizabeth* to be neither his Superior, nor Equall, so contemptuously and contumeliously, so falsly and ignominiously to reduce HER from her graue, and traduce HER by Slanders in the world : whose blessed memory, though his venomous tongue (most base wretch as he is) cannot anoy, more then a poisoned dart pearse a marble stone : yet, *Ex suo ore*, what state is he in, in his owne conscience, by his owne doome of the Priests !

Matth. 7.
Rom. 2. 1.

91. If he say, SHE was an Heretike ; so was *S. Paul* accounted : First, that is not prooued : Secondly, it is but a selfe-soothing distinction or excuse, which in his owne opinion makes a spirituall sinne lesse sensible, but more dangerous : Thirdly, admit it were true, and that shee were a Persecutor ; what lesse was HE that smote our blessed Saviour standing at the barre ? And what answer was returned ? If I haue euill spoken (saith our Saviour) beare witnessse of the euill : but if I haue well spoken, why smitest thou me ? All this he knowing and vrging against the Priests, condemning their reproches to be issues of the Bad Spirit, thinkes he to be exempted from that dreadfull *Impossibile* ? Seeing HE hath taken the same orders which they haue, and run-

Manifestar.
preface. to. 2. 3

Heb. 6. 4. 5.

neth the same race of reprochfull riot which they did ?

92. He hath spent his spight vpon the Dead, and now he vents his malice against a living Maiestie, scorning for three Numbers together, 17. 18. 19. that *T. M. the yonger* (as hee calls him) should commend *OVR MOST GRATIOVS SOVEREIGNE* for his kindnesse and Clemencie formerly shewed to their Catholikes, which he termeth *OLEVM PECCATORIS*, flattery and adulation.

93. Is not this fellow truly *Canis in praesepe*, that can neither speak well himselfe, nor endure that *vertue* should haue her due commendation by other ? but as some write of the *Galatians* that will permit no Gold to come into their Country, and yet they will robbe any man that hath Gold about him : so he, being neither capable of vertue himselfe, nor inclinable to it, will not suffer it to be praised in them that haue it, without imputation of *base flatterie* ; which cannot be without touch of *both parties*. Because none vse to *flatter*, but such as haue none other meanes to aduance themselves ; and none loue to be *flattered*, but those which haue no true vertue to commend them : neither of which can take any hold of *these persons*, whom he thus slyly scoffes in this place.

94. For, the first whom he deciphereth with the letters of *T. M.* (as meane a Minister as *Fa. Cow-bucke* makes him) was neuer so defectiue either of honourable alliance, or large prouision of meanes, or many good deserts and qualities, that he need the vse and helpe of such *Servile Oile*, whereby to glide more easily into preferments.

95. And for *his sacred Maiestie*, the world cannot but know, that (being so *absolutely compleat* with those graces of the Spirit, and gifts of nature, and helps both of art and experience, that may be required truly to commend him as a Man, a Christian, or a King) hee is neither so degenerate from a princely nature, as to haue or craue such weake supports, as *fained blandishments* ; neither so vnskill-

full,

full, as that he cannot discerne betweene the *pretious* and the *vile* : but that HE can make vse of the *Praiserum* [*Os laudantis*, so the vulgar reads it] as King Solomon directs, *Conflatorij loco*, as the *fining* furnace, to try whether it yeeld dross for gold, or counterfeit for truth. And therefore can quickly distinguish in this place, betweene the true acknowledgement of a faithfull Subiect (which this Scornor calleth *Oleum peccatoris*,) and the dissembling kisses of a fawning Hypocrite, which is *Pharmacum Proditoris*, as that is which followeth in this Section.

Prou. 27. 21.

96 Wherein this *Judas* commendeth his *Maiesties* great „ *Humanitie*, *Royall nature*, and *noble disposition* (so the Diuels confessed Christ to bee the sonne of God, but their conclusion was withall, *Quid tibi & nobis?*)

Math. 8.

97. Whereunto his *Maiestie* may answer as he in *Seneca*, *What euill haue I done, vt hic tam Nequam de me tam bene loqueretur*, that so *Bad a fellow* as this is should speake so well of me? *Can wee gather grapes of thornes, or figges of thistles?* Is not this that selfe-same *Parsons*, who (as the Priests witness) laboured the Popes *Holinesse* to Excommunicate long agoe his *Maiestie*, as an obstinate and forlorne Heretike?

Math. 7.

Quodlibet. 357

98. But this noble disposition of *mildnesse* and *clemencie* (both in-bred by nature, and ingrafted by Art, so apparant, so inherant in his *Maiestie*, that being truly reputed *Amor & delitia humani generis*, hee winnes the loue and affection of all good men vnto him; among whom, some account it a great part of their *Infelicitie* (though otherwise well prouided) that they cannot daily stand before him, to bee partakers of his sweet conditions and behauour) if it be (as this Epistler saith) *altered*, who hath auerted him, or changed it? Surely *T. M.* and some such „ *other Ministers*, desirous to draw Blood; who incite his *Ma-* „ *iestie* against the *Catholikes*, hauing neither place neere „ *him*, nor admittance to him to speake for themselves.

Sueton. de Tito Vespas.

99. (It vexeth them, that (as Satan stood at Gods right

Zach 3. 1.

right hand to resist *Iehobna*) they may not haue *one* of their fort alwaies at his Maiesties elbow, either to instill into his eares that *Poisoning Doctrine* of abasing himselfe to the Popes lure; or, if he will not stoope (as *Clement* the Monke serued the French King) to fasten it at his heart with a *Poisoned knife*.

De Pallio.

100. This reason of his for the Kings *auersion* or *change*, is not onely a Calumnation against *T. M.* but a dis-reputation also to his Maiestie: as if in *Tertullians* Pro-uerbe *his* custome were *De suo Corio ludere*, to be so variable, as at euery mans sudden information, to alter his clemencie into crueltie, and his mildnesse of nature to the drawing of Blood; then which there is nothing more contrary vnto his Royall Heart: Onely hee takes that course (being forced thereunto) which either *Dauid* did by Gods direction, or God himselfe by *Davids* description, *Cum peruersis peruersò agere*, with the froward to deale as fowly.

Psal. 18. 26.

101. For patience oft tried, must needs turne into rigor; and vlcerate Apostemes must be lanced at least: and where there is a fretting and infecting *Gangren*, the *Saw* or *Chizell* must make the diuorce from the other members; and if there be any fault, the defect of *this* is it. His Maiesties *Constancie* what it is, wee shall haue occasion within a few leaues to examine: In the meane time, for this challenge of his *Change* (as God said to *Israel*) to their Catholikes may be truly answered, *Your destruction commeth of your selues*; it is not his Maiesties either *Mutability of nature*, or *disposition to Crueltie* (*qui iustis etiam supplicijs illachrymanit & ingemuit*, as was said of that Emperor:) but the reiterated Disloyalties of Iesuited Vassals, and especially this last *indiscreet* Act of the Pope, in discharging Catholikes from taking the OATH of *Allegiance*, (which his Maiestie vsed as a Fanne to trie the Chaffe from the Wheat, for the purging of his floore) that hath caused it.

Hos. 13. 9.

Vespasian Suet

102. So that, if there be a *drawing of Blood*, (as his Maiestie hath well fore-warned) let it alight vpon the Popes Head,

head, (*Ipse hoc iniuria sibi omne est exedendum*) who by sending out his *Breue of counter-Obeisance*, as in old time the *Heralds* were wont to send out a *Ram* in token of defiance, hath, for maintenance of his *owne Vsurped power*, rowled a *Li-on* to their ouerthrow which harken to that *Rebellionly* inciting *Message*: as that old Prophet in Scripture procured to him that beleeued an errand from a feigned *Angell* by a *false Dissembler*.

103 But his principall stitch is at *T. M.* the younger, whom he knowes well enough to haue a more Honorable place in his Maiesties household, as he is *Deane of HIS Chappell*, then *Bellarmino* should haue in the *Popes Court* as he is *Cardinall* (for by that he is *truely* and *originally* a parish Priest;) yet hee that was so full of manners to take his Maiestie of *Incivility* for calling the *Cardinall*, *M A S T E R Bellarmine*, affords the *Dean* (now a Reuerend Bishop in the Church) no other Title but of *T. M.* in Ciphers, and of an Inferiour Minister in scorne. And his anger is, because, *either by letters or Tales out of Popish writers*, this *T. M.* (some *Aretalogus* or Iester, belike) makes his Maiestie sport; or with some bitter girdes pronokes hard speeches from his Maiestie against the *Catholikes*; so that *Sycophancy* is his whole exercise. It is true that his Maiesties Table for the most part at times of *Repast*, is (as *Constantines court*, *Ecclesia instar*) a little *vninuerstie*, compassed with *Learned men* in all professions, and his Maiesty in the midst of them (as the *Gretian* intituled one lesse deseruing, a *living Library*, furnished at all hands, to reply, answer, object, resolve, discourse, explaine, according to severall occasions, emergent vpon fact, or accidentall vpon speech: and as *Elihu* said, *His eares tryeth words, as the mouth tasteth meat*; beeing as exquisite in the *Triall*, as *Antonius Pius* who for his singular and sifting wit, was called *Cumin-sector*. so narrowly and thoroughly, would he search euerie point, and distinguish vpon any hint. Among many other, whose happinelle it is to attend a *King*, so wise

Erasm. ex Diogenia.

1. Reg. 13. 14.

Euseb. de vita Constant. li. 4.

Ennapins.

Iob. 33.

Cuspin. in vita eius.

Sueton. in vita
Aug. cap. 74.

(from whose *Table* no *intelligent waiter* departs, but better instructed then before) this *T. M.* is one, whose *Birth, Learning, Religion, degree, & Dignities* do all concur in scorn of *SYCOPHANCIE*, and none more detesteth it then his *Maister* our *Soueraigne*: therein excelling *Augustus Caesar*, who though hee bee commended for his singular affabilitie at board, and desire of discourse; yet oftentimes would haue *jesters* and *Players* to bee sent for to attend, and conferre with them. For this is his *Maiesties* excellencie, that he had rather haue *acroamata*, then *HISTRIONES*; Theologicall and Philosophicall arguments canuased, then *Mimicall* Iests, composed & vttered: but of all other, *Sycophancies* and *Calumniation*s hee doth abhorre.

Plat. Solon.
Philomnest. a.
pud. Athen.

Alexis. ibi.
dip. li. 3.

Horace.

August. ap.
Suet. Toman.
lib. 3.

104 And yet, why may not *wee* bee as merry, or bitter with this *Epistlers SYCOPHANCIE* (it beeing a *prophane* word) as it pleased him to bee with the *Apolo- gists MANES*, which HE translated *HOB-GOBLINS*? and tell him that euery schoole-boy knowing the word to bee deriued, and the name imposed for *renealing Figges*; therefore taking the word in the primitiue vse, & as the *Athenians* did (who gaue the first *Denomination*) it is no disgrace for *T. M.* to be called a *SYCOPHANT* in that sense: for to that office were solemnely chosen in *Athens* ~~the most~~ the most *Trustie and Faithful* of *allibe Citizens*. And, in the opinion of a better *Gram- marian* then this *Censurer*, who so euer was noted to bee *honest man and pleasant in discourses*.

—qui miscuit vile dulci.

Was so intituled: and then, *whome* fits the Office better then the *Kings* daily attendant? and *when* is it fittest, but in times of his *Maiesties* Repast? whereat there is not more varietie of meat, then diuersitie of *Learned Dis- course*; much like the *Table* of *Augustus Caesar*, and *France* the second King of *France*.

105 But, if taken at the worst, as there is *no* *praising*

prauing veine in it)euen by the *Epistlers* owne verdict, *T. M.* can bee no *SYCOPHANT*; for they which delight in such Calumniationes, and vse those *Delatory accusations*, they doe it *Clanculum* & without witnesse; which gaue occasion to the *Prouerbe*, *That the poyson of a Sycophants tooth is immediate, because the Secrecie of the biting is meniable*: but *T. M.* doth this (by the *Censurers* confession, when his *Maiest.e* takes his *Repast*, that is, in the hearing of many, and of some (as it seemes) which are *Parsons Intelligencers*, to send what they heare to *Rome*: so that the partie beeing known, and the tale openly told, hee cannot bee called a *SYCOPHANT*.

106 Yet graunt him this; wherein then consist his *Sycophancies*? what *Figges* reueales hee? It seemes by the *Apologue* in *Scripture*, that they are a pleasant Fruite, and nothing more sweet, by the ancient prouerb; to which, first, because the *Miracles* in *Romish Legends*, (so magnified) may wel be compared, pleasant in the Eare, and good for nothing else but to passe the Time, *T. M.* perhaps, by occasion of Table-talk ministred, recõunts some of them, at, and for the *Kings Repast*.

107 As for example, omitting the old *Stories* of *Saint Dionyse*, that carried his owne head in his hand after it was strooken off; and of *Clement* the first, who when hee was cast into the Sea with a Mil-stone about his necke, the Sea fled three miles from the shoare, and there was found a little Chappell readie built in the Sea, where his body was bestowed. And that of *Neocassarien* whose staffe, stucke downe by him at the banks side, kept the riuer from ouerflowing the bankes, and presently sprung vp and spred it selfe into a mightie *Tree*; (that passed *Aarons Rod*, and came neere to *Romulus* his Iaueling, which hee darting from him, it immediately stemmed vp into a stately *Cornell Tree*, and there it grew till *Iulius Casars* time.)

108 Like enough *T. M.* takes the *Miracles* of the *New-Mint*, whereof the *Lady of Hales*, and the *Conformi-*

Aristoph. Plut

Iudg 9.11.

Apud Aristop.

In fest. Clem.

Greg. Thaum.

Num. 17.8.

Plut. Rom.

tees of Saint Francis (whome they call *Iesum Typicum*;) and *Xauvius* his life; and *Bozini de signis*, wil afford great plentie: and perhaps occasion was giuen to such discourse vpon *Garnets Stramineum vultus*, as if the Pole which holds his head vpon *London-bridge* were turned into a *Straw*.

Diocor. lib. 1.

109 These are *Figges* indeede, pleasant in the eare and in the taste; but, *Physitions* write, that as such fruite (though very pleasant, breeds corrupt blood, and ingendereth such Creatures which may make *Fryars Postils* as currant and nimble as *vitas-patrum*: so it causeth chollier also, procuring vnto men of settled iudgements, a zealous indignation, to see that Religion should bee *Pharmacized* with such Drugs.

Indulg: Rom: liber.

110 Secondly, it may bee also that this *T.M.* alighting vpon the *Popes large* extended *Indulgences* (which may fitly bee compared to those *Fig-leaves*, wherewith our first Parents couered their dishonourable parts) pardoning enormous sinnes for innumerable yeares vpon sweete Conditions; as for kissing two yron Crosses at *Saint Peters Church* dore in *Rome*, five hundred yeares of *Pardon*; for looking vpon one of the *Pence* for which our *Saniour* was sold, 1400. yeares *Pardon*; for beholding the *Crosse* vpon the top of *Saint Iohn of Lateran* his steeple 14000. yeres *Pardon*: why? because that *Crosse* was made of the *Sword*, which cut off *Saint Iohn Baptists head*. But all this is nothing, for *Sixtus quartus* granted fortie thousand yeares of *Pardon* to him that would say a *Praier* of his making, consisting of about fortie five words: and why? because his *Catholikes* might not complaine, that the *Protestants* satisfaction was easier then theirs. These and such like, this *T.M.* recounting, procures his Maiesty some pleasure at his *Repast*; and like enough occasion was giuen for this, in discoursing of the *Iesuits*, absolving the *P O W D E R-TRAITORS* from all their Sinnes, for so *Worthy a Worke*.

111 Thirdly, because (as it appears by the Prophet) that

that all *Figges* are not of one quality, but like *Grapes*, some exceeding naught and sower, such as the *Historians* write of the *Laconian Figge*, which they say is *invenit* a very *Odious, dangerous, and Tyrannicall Figge*: it is probable that occasion is ministred at his Maiesties Table to discourse, of those dreadfull cruell *Positions* of *Popes* deposing *Kings*; exposing them to murder; inciting their Subiects to Rebellion; and determining such *Farricide* to be *Meritorious*: which (to some *Waiters attending*) seeming incredible, because they are so horrible, this *T.M.* the yonger opens the *Vessels* to the full view, cites the Authors: (for he is like *Plato* his *Philosopher*, *vilablu* very ready in all those writers) points to the Pages out of *Rossius, Symacha, Allen, Creswell, Azorius, Bannes, Bellarmine* and *Sixtus Quintus* that notable *Panegyricall Orator, & Extoller* of such murders.

112 Lastly, to make him a perfect *SYCOPHANT*, because stories doe mention *Liniaes Figge* which was both *Poisoned* and *Poisoning*, for so she serued the *Figs* that the *Emperour Augustus* vsed to taste of (which kinde, by report, is not strange in *Italy*) happely, as it may sort with the time, hee records out of some *Romish Writers*, what an excellent veine both *Popes* haue in *Figging* each other away, and *Iesuites* too (as the *Priests* relate) in dispatching with such pleasant *Pillet*, any that stand in their way or light.

113 If this fashion of his bee *SYCOPHANCIE*, speaking the *truth* vpon iust occasion offered; openly before witnesses, alleadging his *Authors*, pointing out the places, and reading them; hee neede not bee ashamed of the Title, but (as *Iob* speaketh of his aduersaries booke) he may take it, and binde it as a Crowne vnto him.

114 In the meane time, is not that *SYCOPHANCIE* in the worst sence, that *Iesuites*, and principally *Fa. Parsons*, who in this kinde (they say) is *Mercurius Solenniorum*, and (like him in the story, that related vnto the Em-

Ier. 24. 2.

Athen. ex Aristop.

Dion. Coccei.

Iob. 31. 36.

Amian. Marcellin. lib. 14.

Concertat Ec-
clesia Angli-
cana.

Printed in
Spaine in
Quarto with
a ballad.

1. Tim. 4. 2.

Horat.

ror *meere dreames*, neither truly framed, and peruerfly interpreted) mutter in Corners, and vtter in forraine Nations (to bring our Profession into hatred) that in *England*, we put *Catholikes* into the stockes, and there let them sit so long vpon the ground, till body and earth so rot together, that there cannot bee a sepatation but with flesh pull'd from the bones; that at *Doner*, some *Catholikes* were put in *Beares skinner*, and so baited to death by *Dogges*!

115. That *Garnet* (the Arch-Traitor) was executed for reproouing the *Protestants* with some sharpe speeches; that his fore-head receiued a *Blow* as he was dragg'd vpon the stones; and where the wound was, the signe of the **+** appeared, and the blood dropping downe vpon the Straw in the hurdle (others say it was at the Gibbet when he was bowelled, a tale much like the Iudges of *Susannaes* tree) and his face in full feature printed vpon the Straw (like another *Veronica*) and a *Seraphins* countenance therewithall, that so there might be two faces vnder one hood; and all this to bring Credit to their Society: this may be called *Sycophancie* by *S. Pauls* description, for *speaking Lies through hypocrisie*, without truth or testimony.

116. Whereas Relation of Stories, either serious or pleasant (warranted by their owne Authors) is not *Sycophancie*, but *Veritie*. And if such discourse worke vpon his Maiesties affections respectiuey for anger or mirth, and make him crie out with the Poet,

*O Romanista, Seruum pecus, vi mihi sapē
Bilem, sapē iocum vestri mouere tumultus?*

Let *them* rather purge their Bookes both of such *Fables*, which (being ridiculous) procure laughter; and also of such *Positions* which (being dreadfull) breed horror in the care, and detestations in the hearts of religious Princes, then call the relating of them *SYCOPHANCIES*: for wherefore are they printed, but that they may bee recounted?

117. „ Yea, *but they are vnfitly applied, or mis-vnder-*
„ *stood*

„ stood by the Relator (saith this Crane Censurer;) for hee
 „ that in print (which is subiect to examination) as in this Apo-
 „ logie, would cite Authors so impertinently, either making
 „ against himselfe, or nothing to his purpose; what libertie will
 „ hee take (quoth hee) where hee speaketh with an applause,
 „ without Contradiction?

118. The Apologier (as he calls him) will answer with
 the Prophet, *Existimasti iniquè quod ero tui similis*: But it is
 no maruell if drunken Zebul the Traitor tooke an Armie
 of men to be but *Shadows of Mountaines*; and there is no
 drunkenesse to that of the *Worm-wood Waters*, which in
 Scriptures resemble *Hereticall Malice*. Let that therefore
 be the triall; and as heere he shall bee found either *imperti-*
nent, or *his owne aduersarie*, accordingly let his Discourse
 at table be iudged of: but when it is come to that issue, the
 Reader will see and say, that you (*Mass. Parsons*) are the
 right *T. M. TV MENDAX*; and the truth of *his* alle-
 gations so apparant and pregnant, that if your conscience
 be not scared, your owne iudgement will be as was his of
Thamar, *Iustior me est*, his sinceritie will so farre out-strip
 yours: we may coniecture it by your long holding off,
 with By-Discourses and Inuectiues. For protraction al-
 waies argueth a misdoubt of good successe.

119. From *T. M.* the Minister, hee comes againe to
 his *Maiestie* vnder the name of the Apologier; who to ac-
 quit himselfe of *Persecution*, as before he had most royally
 freed *Queene Elizabeth*; and thereby both to staunch the
 Popes weeping for the affliction of *Catholikes*, and to tax their
 ingratitude, who, as *Aesops Wolfe* serued the Crane that rid
 him of his choaking bone, and saued his life, were so farre
 from acknowledging his *Maiesties* extended kindnesse,
 that they broke out into expostulation of hard measure
 offered; plotted Treasons against his whole Realme with
forraine enterparle; that denied, against his person by *Com-*
bination domesticall; that discouered, by *Conspiracie* against
 Root and Branch, King, Progenie, and State, all at ONE
 BLOW;

Psal. 50.
Iudg. 9. 36.

Apoc. 8. 11.

Gen. 38. 16.

Aesop.

1.Sam. 15.17.

2.Sam. 12. 7.8.

Ec. 5.4.

Luc 17.17.

De sui laude.

BLOW; that defeated, by procuring the *Popes Breues* for discharge from their allegiance: His Maestie, I say, by the example of *God* himselfe, who did so argue with *Saul* and *David*, declared his moderate courses with those *Catholikes*, exceeding *Queene Elizabeths*. (though they very great) and setteth out his *Clemencie* both by the effects which it wrought in them, and by the particular enumeration of his benefits towards them.

120. For albeit Commemoration of good turnes bee generally an exprobration, yet hath it, in some cases, warrant in *Diuinitie*; for, *What could I haue done more vnto my Vineyard which I haue not done?* said *God* to *Israel* for her *Sowre Grapes?* and, *Were there not ten cleansed?* saith our *Sauour*: thereby reproouing the vnthankfulnesse of *nine*, with recording the benefit. And in humane learning also, two principall reasons *Plutarch* yeelds among many other, how without enuy or blushing a man may commend himselfe, and recount his extended fauours; either against a *Calumniator* that doth abase or extenuate them; or an *Vngratefull* person that conceales them wholly, or requites them badly: which is no *upbraiding* (saith he) but in the former, an *Apologie* to cleere the slander; in the other, a *reprooffe* to checke an ill nature.

121. The *Effects*; viz. that it wrought in them that *height of Pride*, as in confidence of his Maesties *Clemency*, they directly did expect, and assuredly promise vnto themselves *Libertie of Conscience*, and *Equality in ALL things*, with his Maesties best and most faithfull subiects.

122. In censuring whereof, the *Iesuite* in three large Numb. 20.21.22. shewes himselfe both a scorning shifter, and a lye Sophister: for after he hath scoffingly plaid with those words [*HEIGHT OF PRIDE*] he shifts them off. First, by running againe to his Common-place of *TORMENT OF CONSCIENCE*, and in matching the libertie thereof (that is, Toleration of their Religion) with freeaome of breathing the aire; (as if that ought to

safety

„ safely and freely to be granted, as this.) Secondly, by Re-
 „ crimination, that the humble and underling Protestants a-
 „ mong vs; th: Lollards and Wicklinists in former times; the
 „ States in Germanie both high and low; and the Subiects of
 „ some King: did and doe make that their Plea with their Su-
 „ periors. Lastly, by Expollulation, why not they as well?
 „ especially of his Maiestie; a King, First, so free before time
 „ from Cruelty. Secondly, descended of a mother that thought
 „ her selfe beholding to the Catholikes. Thirdly, confessing
 „ that he euer found the Catholike partie most trustie to him;
 „ and rewarding them for it, thereby gaue hope of like fauour to
 „ others. Fourthly, receiued with vniuersall ioy, trusting that
 „ as by this uniting of Two Kingdomes, hee had conioined the
 „ Obedience of Two Nations, so would hee also haue entertai-
 „ ned their Religion, thereby to unite both sorts of his Subiects.

123. His Sophistry he shewes in applying those words
Height of Pride to One thing, which his Maiestie hath re-
 ferred to *Twaine*: for heerein it consisted, that they not *only*
expected libertie of Conscience, but also *Equality of ALL*
things with vs. This last he leaues out, and insists only vp-
 on the former. For grant it were but a *Step of Pride* vpon
 such slight presumptions to expect the first; yet to pro-
 mise vnto themselves, together with that, to be *Equallie*
preferred and fauoured by a Prince so diuersly affected in
 Religion, and in a State so thorowly settled and well fur-
 nished with men more vndoubtedly loyall (a *thing* which
 his Maiestie both in his Booke and in his Gouvernement denieth to his
faithfull native Subiects of both Kingdomes, whom
Hee excludes from Offices of Iudicature and State in Both
Realmes respectiuely,) This is the *Summit* and *Sublimity* of
Pride.

Basiliu. pa. 55.

124. Yet we will also ioine that issue with him; that,
 not to *desire* and *supplicate*, nor to *expect* and *hope* (to which
 purpose hee brings all his examples, varying from the
 point) the King saith not so: but, which are his Maiesties
 words, *DIRECTLY to expect, and assuredly to promise*

Q

so

to themselves *LIBERTY OF CONSCIENCE*, is, it selfe alone, a *Celfitude of Pride*.

In Iob. 41. 15
Iude. verse 6
Gen. 3.

Aquin. 22. q.
33. 5.

125. For, whether we measure the *height of Pride* by *Lucifer*, the *Prince* ouer all the Children of *Pride*, as *Gregorie* moralizeth *Iobs Leniatban*, whose only presumption of *Liberty* without warrant, was both his *in-bred Pride*, causing his owne ouerthrow, and his *infused Pride* to our first Parents, procuring their fall : or by *Scholasticall Diuines*, who confine all *Proud* men within *two* sorts ; *One*, of them which aduance themselves aboue others ; the *second*, which arrogate to themselves that which is aboue them, and beyond their pitch : this *Selfe-promising assurance* of those *Catholikes* for *Liberty of Conscience*, cannot bee placed but in the *Highest* degree of *Pride*, because it *assures* a matter both *vnwarranted*, and *farre* aboue their *compassse*, and beyond their duty.

Deut. 22. 11.
1. Reg. 18. 21.

1. Cor. 6. 14.

Apoc. 1. 14. 15

2. Reg. 15. 3. 4.
34. 35.

2. Reg. 17. 33.

Epiphan. lib. 1.
de Samarit.

126. It being first, *Impious* against God, who *Symbolically* forbids such mixture in the *Linsey-wolsey-garment* ; *Metaphorically* vpbraides it when he calis it *halting between two opinions* ; *directly* inhibiteth it in aduising not to draw in a *counter-ietting yoke* with *Infidels* (much lesse with *Heretikes*, by *Romish Diuinity* ; because the first ariseth by *ignorance*, the other growes strong by *perstinacie* ;) *pincheb* at the permission of *diuers* *Factions* of *different* opinions within the *Same* Church, and threatneth the *Toleracion* thereof with *Renenge* ; *brandetb* euen very good Kings with a perpetuall Censure, for not preuenting or enduring it ; *seuerely* punisheth it in the *Samaritans*, who feared the *true* God, and yet serued *Idols* after the manner of other *Nations* ; and is fastned vpon them for one of their *maine Heresies*, by the Church of God to this day. Now, to *Communicate* with a sinne, is equally liable to the same punishment with the sinne, and the Magistrates *permitting* is a *Communicating*.

127. Secondly, it being a matter *dishonourable* to the King, *DIRECTLY* to expect, and *ASSUREDLY*

to presume of it, is an *Extremie* of *Pride*. For honest men (euen of their equals) will expect nothing but that which shall stand with the credit and reputation of the *Granters*; onely *Iesuites*, *fugitives* from their countrie without leaue, and against Lawe (as if they had beene *Conquerors* of the Land, or the sole *Disposers* of the Crown) presume vpon a *Libertie* for hereticall superstition: *Es res per se foedissima adiecta indignitas est*, as the Historian speaketh, and expect, yea, in a manner *claime*, and *exalt* of their King and *Soueraigne*, who, without staine of his *Honour* cannot yeeld it, or satisfie *them*.

128 For so, first, hee should bee *Contrarie* to himselfe, a qualitie fauouring by his Maiesties owne iudgement (in matter lesse weightie) of two much *Weakenes*, and *slipperinesse*; hee hauing apprehended the Religion which hee now professeth from the Cradle of his *Infancy*; resolved his Conscience, that it is grounded vpon direct words of Scripture; maintained it both by Arguments in *Disputation*, and against broiles by Combination, with his vtmost skill and strength; enacted it by Lawes; established it by Oathe; and neither by feare nor flatterie, perswasion or threate; could bee drawne into the least inclination of yeelding to this *Dispensatiue indifferencie*: but did protest euen while matters were in a mammering, as *Watson*, that Priest, and Traitor witnessed (to whome his Maiesty spake it) THAT AL THE CROWNES AND KINGDOMES IN THIS WORLD, SHOULD NOT INDVCE HIM TO CHANGE ANIE IOT OF HIS PROFESSION, WHICH WAS THE PASTVRE OF HIS SOVLE, AND EARNEST OF HIS ETERNALL INHERITANCE: accounting in that his *Golden Booke*, any contrarie Religion an *Abomination*; abhorring the *disturbance* of the *Church-peace* by bitter Spirits, for matters *indifferent*, euen *economice*, as giuing too great an *aduantage* for *entrie to the Papists* by such *Diuision*; dissuading his

Liuy.

Basil. prefat.
ad lectorem.
pa. 7.
Basil. Pa. 1.

To the Earle
of Northamp
ton.

Pa. 6.

Prefat. pa. 11.

Barth. p. 78. 79

Prefat. pa. 4.
¶

1. Reg. 11.

Euseb. de vita
Const. lib. 3.
Socrat. lib. 5.
Cod. lib. 1. tit. 5Tull. de legib.
lib. 2.

Sonne the *Noble young Prince* from taking to wife a woman of *Different Profession*, (though his choice should that way be much scanted) *fore-warning* him of the *Inconueniences* many and dangerous, which would ensue such a match: and withall, both *sharply taxing*, and with seueritie disgracing the blinde zeale and rash Censures of some *bot-moued Ministers* in that Country, who touch't him for some few passages in his Booke, as if his Maiestie were either *crack't*, or *cold*, or at least, *indifferent in Religion*. Finally, *imputing* it as the greatest dishonour to *Solomon* the wisest King, *THAT* his *slipperinesse* and *inconstancie*; who hauing serued God in his yoonger daies, being aduanced to the highest, and honoured with peace, abundance, and all other blessings, most; then most of all failed in his *Zeale* and *Religion*, and in *this* point principally, by *admitting a strange worship within his Realme*.

129 Againe, it must needs be *dishonourable* for a truly-Religious King, to entertaine that into his Realme, which no Christian Emperor or King, ancient or moderne (were he a Prince absolute and hereditary, not elected vpon condition, nor enforced by violence, nor wrought vpon by feare, nor induced by irreligious Policies) would euer endure, as in *Constantine*, *Theodosius*, *Gratian*, *Arcadius*, *Honorius*, and others is manifest: yea, which the very *Heathens* in their Common-wealth would not admit; who enioined, that none but their *Romane Gods* should be adored, and *THEY* after no other manner but their *owne Country-fashion*; *Interdicting* any priuate Shrine, or particular worship *Different* from their publike Order in Religion.

130. Moreouer, his Maiesties *Predecessor*, a Prince of the weaker Sex, being so *Resolute*, as neuer to brooke it in all her Reigne, notwithstanding all the *persuasions*, *orpinges*, *sbreats*, yea *Treasonable assaults*; no not so much as to heare of any *intreaty* or *treaty* tending that way: and yet ruled at home in peace, with comfort and honour, and made

made her party good with any forraine Opposite whatsoever: If then his Maiestie (beholding to no man for the Kingdomes hee entred, but God and his *Natine Right*) should immediately choppe into this *publike Indulgence*, (giue it the best name) it might bee thought (then which nothing could be more *Disbonorable*) that H E E had for doubt, or feare, or some other circumstance, promised it before his Entry; and so did *Watson, Digby, and Piercy* giue it out: and was not that the *Height of Pride*? euen that in the Psalmist, *Vt torquem cinxit eos Superbia, ideo iniquitatem in excelsis loquuntur sunt: They did weare PRIDE as a Chaine, therefore they talke wickednesse presumptuously.*

131 Thirdly, an *Height* it is of *Pride*, to presume of that which would be *Dangerous to the whole state* if it were granted; especially their positions being, first, that as soone as they can get strength they may breake out into *Rebellion*; Secondly, that if the Pope commaund, they must obey, though it be to take armes against their Lawfull Soueraigne; Thirdly, disclosing what such Tolleration would sort vnto if they had it, as appeareth by a chiefe *Bel-weather* among them, one *Parsons*, whose *peremptorie Resolution* was, as the *Priests* report it, that hearing of *Queene Elizabeths inclination*, (which was but a false bruit) to a *Tolleration* (vpon the League between *France & Spaine*) he utterly disliked it; and gaue his reason, because they would haue *AL, OR NONE*; they would admit of *NO conditions*; Fourthly, hauing such bloody mindes, which some of the in words haue professed: one of their great *Cardinals* vaunted that his horse should swim vp to the belly in the blood of the slaughtered Heretikes. Make the best of it, the Scripture assureth vs, that they will be either (as the *Cananites*) *Whips in the sides, and Thornes in the eyes of the Nation* where they are; or (as the *Amalekites*) take aduantage of the feeblenesse of the Land when they haue espied it.

132 Besides, where the *Prince* is not loued, the State must needs bee in continuall hazard; and admit H E E a

Q 3

Tolleration,

Psal. 73. 6. 8.

Creswel, in
Philop. pa. 198.
Ramus in
Thom. 22.
Bellar. lib. 5. de
Rom. Pontifice

Quodlib. pa.
156.

Cardi. Farnes.
Apud. Sleid.
lib. 7.

Ios. 23. 11.

Deut. 25. 16

Luc. 9. 53.

Decad. 1.

Psal. 114.

Prompt. Cathol
fr. 6. post. Pas-
sion. Bodin.
lib. 3. ca. 7. Pol.

In Ephes. 4.

De lais. ca. 18.
19.

Tolleration, adieu his loue on each side: the *Contrary* affected wil dislike him, as *Different* frō them in the *main* point; they of his *Own* Profession will neglect him, for *Tollerating* a Religion so *opposite* to theirs; so *superstitious* in it selfe, so *Rebellious* in the principles: and no quarrel is so deadly as that which is for Religion (we see the *Samaritans* could not abide the *Jewes*, yea, excluded our *Sauour*, *ONLY* because his face was toward *Ierusalem*) for, thence doe arise *distraktion* of mindes; *bitternesse* of speech; *plots* of *treacheries* and mutuall *Massacres*; and each partie endeavouring to win other to their fashon, would make the Commonwealth, like the dismembred body of *Metius*, rent & torne betweene two Carts, driuen contrarie waies, (*Auerrere omnes à tanta fœditate spectaculi oculos*, saith *Linus*) dreadfull in it selfe, and loathsome in view.

133 Lastly, it is an *Extreame HEIGHT of PRIDE* to expect that of others, which (to speake in the Prophets words, (though with more reuerence then the *Iesuite* here vseth them) if *Iordanis* were *conuersus retrorsum*, and that the case were theirs, as now, God bee thanked, it is ours) *THEY* would not indure to heare of; yea, thinke it *impious* to aske, and *irreligious* to grant; that is *Stapletons* opinion, who reuiles *Bodin* in particular, as an enimie to Christianitie for maintaining *that Libertie*. Which they conclude to be the *Calamitie* of a Church, and out of *Hilary* to be a miserable thing and *perilous* in a State, where there are as many *Faithes* as *Willes*, so many *Doctrines* as *Manners*; that is the *Rhemists* conclusion in their Testament. And *Bellarmino* spends two whole Chapters in confuting *their* Arguments, which pleade for it, inforcing it from the *example* of the *Jewish Church*; *grounds* of *Scripture*; *practise* of *Emperors*; *iudgement* of *Fathers*; yea, *reason* and *experience*; to be *pernicious* in any Realm both to Ecclesiasticall and Ciuil State, and *dangerous* euen to themselves, which vse *that Libertie*: breeding in them (for the time) a *coldnes* in their profession, and in the end a *Nullity* of

of Faith. Neither is the time long; since that this Iesuite himselfe, among many reasons against this *expected Tolleration*, vsed that for one, that it would make the *Catholikes in England Dul, and without spirit.*

*Quodlib. pa:
151.*

134 Now let the indifferent Reader iudge, whether this be not truely called an *HEIGHT of PRIDE*, in a *Company of Engaines*, directly to expect and assume to themselves, that such a King desirous in his heart to serue God truely without shrinking or Wauering: *settled in minde; resolved in iudgement; professing by word, by Oath, by Lawes, by aduise*, would admit either an *Alteration totall* of his *inbred Religion*, or a *partiall Tolleration* of a different Profession: a thing so *contrarie to Gods will*; so *dishonourable to himselfe*; so *dangerous to the State*; so *condemned in others*, and denied to them, euen by those that request and expect *THIS*; vnlesse they should thinke his Maiestie to bee of the *Sultans minde*, to make no other account of Religion, but as of a *Nose-gay* or *Garden of Flowers*, the more *Varietie* of them, the more delightfull view, the more pleasant sauour.

*Camerarius,
ex Lewenc. in
Pandect.
Turcic.*

135 And it seemes this Iesuite doth so, by the sleight „resemblance hee maketh in comparing the *Libertie of „Conscience*, to *breathing and vsing the Common-ayre*: as if the King might as safely graunt, and they as freely challenge the one as the other. Surely were the *Doctrine* which they sucke, like the *Ayre* which they take in: *this*, first, concocted, and prepared by seuering and purging the *impuritie* thereof, before it breede or feede the *vitall Spirits*; so the other, *cleansed* from the *Dregs* and *corruptions* whereof it is compounded, the best turned into *Nutrimēt* of the Soule, the rest cast out as *excrement*; the restraint of *both* were too seuerer, and this resemblance might carry some sway. But, seeing that both the *Principles* which are deliuered, infect the very *Inwards*, and they which take them in (like the *Pfills* in *Africa*) doe contagiously *re-infect* the verie ayre which they breathe with a *pestilent Sa-*

*Plin. lib. 7. ca.
2.*

nour of superstition and Disloyalty; alienating the mindes of their *cohabitants*, as well from the true Service of God, as from their duetic and *allegiance* to their *Soueraignes*; the comparison is vnfit, and the restraint different: the vse of *Commonwe* may be left free, and yet *Libertie of Conscience* precluded to such *infecting Doctrins*, and *infected spirits*.

136 His *Recrimination* (which is the second shift) is drawne from *Domesticall* and *forreine examples*. *Domesticall*, first *Moderne*, of those which in matters of *Ceremony* and *Church government*, differ and seuer themselves from vs, *whome*, both to currie fauour with *them*, he calleth *humble*, and to excite *ennie* to vs, hee termeth *Vnderling Protestants*: two titles, in those men meere *contradictorie*; for neither are they *humble* because they are *Vnderlings* (wee see the *Bramble* and *Shrub* in the *Scripture*, hath as loftie conceits and more stinging prickles in his low scite, then the spreading *vine*, or the pleasant *Figge-tree*) neither are they *Vnderlings* because they are *humble*; it is onely *Pride* and selfe conceit (like him in the *Prophet*, *Stand a part come not neere me, for I am holier then thou*) which keeps the aloofe. It is not the inferior place; or the deiected visage, or the soft voice, or dislike of *Prelacy*, that denominates *humility*. To disobey authoritie is a greater *Pride* then to bee in place of authoritie, and therefore hee did well to match these *humble vnderlings* with his *presuming Catholikes*: for *Heresie* and *Schisme* to frame the same Plea of *Liberty*, and claime the same *Privileges*, is neither vnusuall nor vnprobable: & euen *this* very thing conuinceth *Him* and *His* of HIGH PRIDE. For if these *humble Vnderlings* (as he calleth them) dwelling among vs, differing in matters *Onely Ceremoniall*, are not heard in that their *claime of Libertie*; it is an audacious *Boldnes* for those who in points *essentials* and *fundamentals* are *seuered* from vs, to expect that which to them is denied. The truth is, the *obstinate Plea* of our *Reformers* for such *Libertie*, hath beene

Iud. 9. 15

Esa. 65. 5

beene the verie life and Soule of the heart and hope of this *Presumptuous Expectation* in the *Romanists*, which, by the brotherly and vnanimous concurrence of the other with vs, had long agoe beene quelled and crushed.

137. „ The other part is of *Domesticall ancient Exam-
ples*, namely of *Lollards and Wickliffs*, beating vpon
„ that argument, and conspiring against the Prince vpon the
„ Deniall. Their *Conspiracies*, if any such were, (but the
contrary is pregnantly prooued by *Master Fox*, who coped with *Harpfield* shrowded vnder the borrowed habit of *Allen Cope*, in the triall of that point) we defend not: *Sub-
jection* to Princes we preach, *Insurrections* we defie; lawfull
Conventions for Gods Seruice we allow, *mutinious* bandings
or *Conuenticles* seditious we condemne. To *supplicate* vn-
to Princes, and to make friends of the *greatest* (with mo-
desty and sobriety) for *enjoying a freedome* to serue God in
that manner, which they are perswaded truly, is most con-
formable to his word, that is allowable: If *Petitions* be de-
nied, *Submission* with patience is *Christian* humility, and
the *Euangelicall* Precept: but with *reiterated* Impudencie
to presse, or *undutifull* tearmes to threaten, or *banded*
Routs either to *enforce* a grant, or *daunten* the Prince, is
Diuelish Pride, and *Disloyall* Conspiracie. The Answer
therefore in briebe is this: *Did they well* that claimed this
liberty? Why then were they condemned? Did they *not*
well? Why doe these *Catholikes* strike vpon that string so
oft, and expect the grant *with such confidence*? Had the
King done well in giuing them *that Liberty*? Then was the
Pope to blame, who incited *him* against them. If hee did
well to *denie* them, it is *iniurie* (if not *impudencie*) in these
Catholikes, to *crane* that for themselues, which they
thought fit to be denied to others.

138. The *ferraine Examples*, as of the higher *Germany*
in the time of *Charles* the fifth, and of the *Low-Countries*,
are no fit Precedents for our State; the gouernment of the
Emperor being limited and conditionall; which he trans-
gressing,

R

gressing,

Acts & Mo-
num. in Hen. 5

Sleidan, lib. 18.

gressing, they by *their Lawes* and Customes had warrant to oppose, and stand for their *impeached Libertie*. For every *Duke, Landgrave*, and other great men (both Ecclesiasticall and Temporall) in *Germany*, hauing Regall Iurisdiction within their Precincts, it is no maruell, if, to countenance their speciall *Immunities*, they strue to maintaine their seuerall *Religions*: for Conformity in Religion will quickly worke a Coalition of distinct Regiments. Now what Argument call you this? Seuerall Magistrates in their particular Iurisdctions, challenge their liberty of Conscience, according to Custome anciently continued, and vpon conditions mutually and formerly capitulated: therfore Subiects vnder an absolute Monarchie must *Clame* it of their Soueraigne, and at least *expostulate* with him if they haue it not.

139. „ Yea, but in *Bohemia, Polonia, Hungaria, &c.*, „ *which are gouerned by Kings, the like is vrged and tolerated.* Were the entrance into those Kingdomes, *successiue*, not *Electiue*; or, if by *Descent*, without *conditionall* restraints, the example were more proper: but it is well knownen (as it hath oft beene answered) that *many* of those Kings, willing enough to reduce their Countries to one Profession, haue had both their desire and power restrained by the Nobles; and were receiued of their Commons at their first entry, with *that Promise, that their accustomed Libertie of Conscience be no way prohibited or interrupted.* If then they (as *Traian* the Emperor, when at the admitting of a *Prator*, girding his sword, he gaue it him with these words: *If I rule according to Law, vse this FOR ME: if contrary to Law, vse it AGAINST ME*) are contented so to *Capitulate* for maintaining their Subiects *Liberties*, their *Alegiance* (by their owne Law) is no longer tied, then the other Condition is performed.

140. Yet grant they were *absolute Monarkes* which either yeeld or offer such *Libertie of Conscience*, what's that to his Maiestie? who in Cases of Religion takes not mens examples,

examples, but Gods Lawes for *his Directs* : *HE* knowes what Princes *ought* to doe, not regarding what they *please* to doe, being desirous rather to gouerne by *Christian piety* then *Irreligious Policy*. *HE* knowes it to be obserued both by Iewish and Christian Diuines, that the *Diuersitie* of Religion *Tolerated* by King *Solomon* in Diuine Worship, was by God requited vpon his *Heire* and next *Successor*, *Inre Talionis*, by a retaliated diuision of an vnrecoverable rupture in the Ciuill Gouvernement : and therefore how can they, or why should they, *Expect* or promise it to themselves from his Maiestie ?

141. „ Yes (saith he) first, *because HE was FREE* „ *from Cruelty and Persecution before* : that is to say, *HIS Maiestie* is naturally *mercifull*, therefore he must become carelesly *Irreligious* : for, to licence *Idolatrie*, is to communicate with *Impietie*. *Moses* was a very *milde* man, aboue al the men that were vpon the earth (saith the holy Ghost) yet when he spied a *Calfe* in the Campe, hee proclaimed a *bloody Massacre*, and pronounced the *Execution* to bee a *Consecration*. It was not *Ely* his *Clemencie* in suffering his sonnes to prophane Gods Sacrifice, that could excuse him from a fearefull punishment. *HIS Maiesties Song* is the same with King *Dauid*, *Mercy and Iudgement* : *His eyes to bee bent vpon the faithfull in the Land*, that they may dwell with him : but withall, *Betimes to Root out facientes prauaricationem, & operantes iniquitatem*, both those that vnder pretence of Religion, fall away Disloyally, and those that *Combine* together for mischief Rebelliouly.

142. „ Secondly, *HIS Mother* held her selfe much „ *beholden to Catholikes*. To the Lay Gentlemen, for their *Faithfulnesse* and *Allegiance*, she did perhaps ; but had *She* not relied too much vpon the *Priested* sort, her *End* had not beene so sudden nor vnkinde. This Iesuities meaning is (for true loue to his Maiestie, no doubt) thus to cast salt into his eyes, or to stirre reuenge in his heart, by the often Repetition of his *Royall Mother*. In the meane time, is it

1. Reg. 12.

Numb. 12. 3.

Exod. 32. 17.

29.

1. Sam. 2.

Psal. 101.

Rom. 4.
1 Reg. 11.

Preface. pa. 6.
Basil. pa. 34.

not a violent presumption vpon a valiant ground : *The Mother loved Catholikes for their Dutifulnesse and Loyalty : Ergo, The Sonne must giue them liberty of Conscience, though defiled with Idolatry against God, and envenomed with Treasonable malice against his Person ?* Religion is not deriued *Ex Traduce*, it is the infusion of the Spirit, not a conueiance by Descent ; it is the instinct of grace, not the instilling of Nature. The sonne of *Thare*, who was an *Idoll-maker*, became and had the name to be a *Father of the Faithfull* ; and the heire of *Hezekiah* a most religious King, became a Prince of *cruell Idolatrie*.

143. „ Thirdly, *His Maiestie confesseth in his Booke, That he found the Catholikes party most trusty to him in his other Kingdome* That is not so : His Maiestie names not *Catholikes* at all, but, both in the Preface, and in the Booke it selfe, profelleth that *He found none sostedfastly to abide by him in his greatest straits, as they which constantly kept their true Allegiance to his Mother*. True Subiects withdraw not their *Ciuill Obedience* from their Prince, though he bee of a *different Religion*. God hath reuealed the one by Commandement, he reserues the secret iudgement of the other to himselfe : for it is not *Romes Diuinitie*, but *Gods Booke* that makes good Subiects ; and 'tis very probable, that when his Maiesty hath cast vp his account of former Disloyalties, he shall finde the *Moderate and Direct Protestant* (that inclines neither to right nor left, depends not vpon Popes Indulgence, nor pleads for Presbyters Discipline) to be the *fast and faithfull Subiect* : T H A T Diuinity either of *Deposing Princes*, or *surprising their Persons*, or *renouncing Allegiance*, being found neither in Bookes nor practise of any, but such as are either Iesuited, or Generated.

144 „ Fourthly, *his Maiesties entrie to this Realme, was applauded with vniuersall reioycing*. If hee had said *General*, that is, *Ex generibus singulorum*, that the most of all sorts receiued H I S Maiestie, euen as King *Solomon*, when he was proclaimed,

proclaimed, with such shoutes of Ioy, that the earth rang with the sound of them, it is most true: or if by *vniversall*, hee ment *through the whole Land*, and of all true-hearted Subiects, it is his Maiesties comfort, and was no more then their *Durie*. For how can it bee, but that the members of the body should expresse their Ioy at *his acceffe*, who is the *Head* of their guidance, and the breath of their *Nosth-rils*? but if hee take *vniversall* for *enerie* Subiect, *howsoener* affected; either his speech is not true; or their Ioy was vn-found. For some of them, before euer they had seene his face towards vs, were plotting Treasons against him; and others had *Breues* in their Cabinets, if powre had concurred, or occasion fitted, to impeach H I M. So the *Vniuersall* Bishop, (as Antichrist tearmes himselfe) was no Party nor Friend in this *Vniuersall* Ioy; nor *this filius vniversi*, Fa. Parsons; for hee in his *Viro Dolofo* (his *Dole-man*) had renounced *his* part in our Soueraigne, and pronounced him else-where a *Desperate* and *For-lorne Hereticke*; yea, they are his expresse words, *Whosoener shall consent to the succession of a Protestant, is a most greenous and damnable sinner*.

145 And that the ioy was not *vniversally vnfeyned*, him-
selfe, doth *implicitè*, confesse it: for their *Reioicing was*
, (saith hee) in hope of LIBERTY: that's a *mercenary*
respect, no *entire* ioy: for *true loue seeketh not her owne*,
(saith *Saint Paul*. Had it beene *sincere* and *simple*, then (be-
ing commaunded) they would performe Obedience; or
if *crossed*, they would submit with patience: for perfect
loue, neither *disdaineth*, nor *repineth*, nor *falleth away*. But
Strange children wil faile; *Dauid* found it by experience;
and that was *their* purpose, as this *Iesuite* purport's,
, for (saith hee) *they MEANT to serue him faithfully*,
but now, defeated of their Hope, their ioy is quailed, and
that MEANING altered.

146 The last reason hee vseth for the ground of this
Presumption: is (as *Salomon* speaketh) *carbones ad prunas*,

1. Reg. 1. 40.

Greg. Mag.

Dolm pa. 216

1. Cor. 13.

ibid.
Psal. 18.

Pro. 26. 11.

a Ball of Wilde-fire cast in, to set his *Maiestie* and his *Eng-
lish Clergie* in a mutuall combustion; and that by way
of Retortion, viz. *Why should not the Catholikes hope
of equall fauour from his Maiestie with T.M. and his fel-
lowes, who hauing beene old enemies, and alwaies borne abard
and hatefull hand and tongue against his Maiestie, both in
Sermons, Bookes, and Speeches, all the time of the late
Queenes reigne, must now bee so prisedged (Nullis meritis
precedentibus) as they will suffer none to bee equally prefer-
red with them?*

147 This is the *Diuels* humor vp and downe; first, as
hee is *DIABOLVS*, a Calumniating forger of malicious
Leatings (for there is not one word of all this *true*) yea, it
was the *heartie ioy* of *T.M.* and his fellowes, (wee neede not
bee ashamed of our Societic) in that *Orbit* and age of our
late *Souereigne*, that there was an *HEIRE* to the Crowne
apparant, though not by *Declaration*, yet maugre all *Op-
posites* (*lesuiticall* and *Infernall*) apparant by *Denolution*, and
vn-auoideable Succession; most soundly grounded both
in the essentiall points of Religion, and royally affected to
the outward Policie of this *Church-Gouernment*: which
Joy, so farre as without offence they might, they did ex-
presse. Secondly, as hee is *SATAN*, an aduersary of
Peace; a sower of *Discord* (whose Kingdom fares best, when
there is most distraction) thus to set enmitie betweene
the *Sword*, and the *Keyes*; a *Gracious Prince*, and his *Loyall
Clergie*: but *Apage Satana*, saith his *Sacred Maiestie*. *Thou
perceiuest not the thinges that bee of God*: for it is *HIS* pro-
perties, *to make men to bee of one minde in an house*: and it is
the duetic of euerie true Christian (by the Apostles aduise)
As much as in him lieth, to haue peace with all men; much
more to preferue and nourish it betweene *Prince* and *Sub-
iect*. Thirdly as he is *LVCIFER*, to challenge (as in their
doctrine) God, for *Heauens Inheritance* so (in their *Pride*)
the King for *earthes preferment*, as *Debtors* to desert. *WEE*
in both plead, *Grace* and not *merit*; and the lesse we haue
deserued

Pla'. 68.

Rom. 12. -

deferued of both, the more wee acknowledge Gods mercie, and his Maiesties fauour.

148 Preferment of *Mary* is the *amplitude* of a Kings power; the singling out of *Some* is the *Libertie* of his choice; and where there is lesse *desert*, there *Grace* is the larger, and the streiter bond to tie vs more neerely in Loue and Loyaltie to so gracious a King: not by presumption (*challenging a speciall priuiledge*) nor through *Enuy*, *repyning* at other mens aduancements; but in *duetifull affection* and care to keepe *those* farthest from him, whose entertainment into fauour would bee dangerous to his *Maiestie*; and like to the vntamed *Heysfers*, fed to their owne liking, would soonest *Goare* H I M, that had giuen them life, and armed them with strength.

149 For had not the truely-affectionate acknowledgement and gratulation, beene more intire and sincere from *T. M.* and his Fellowes, then hetherto hath beene shewed from the *Head* and *Members* of the *Ramish Synagogue*, his Maiestie, might too iustly haue said of *England*, as they did of *Canaan*, *Bona terra sed Mala gens*, the Land is pleasant and rich, but the people are the Sonnes of *Anake*, *Monstra quadam filiorum*, not Christians but Monsters: a Title fitting vnthankfull men, not for the *rarity* of the persons, (there are too many) but for the hugeness of that vice, which comprehends within it all kinde of Impietie; *Nimis enim durus animus* (saith *Saint Augustine*) *Qui dilectionem, etsi nolebat impendere, noluit rependere*. It is too bad a disposition that will neither *affoord* loue nor *requite* it; neither *offer* it with kindenes, nor *returue* it with acknowledgement.

150 THIS, because it pleaseth his Maiesty to exaggerate, by enumeration of his manifolde benefits, and gracious Clemencie towards them; both by *release* from grieuances of Purse, of Prison; by *accesse* to his presence, by *additions* of honour, by *rescue* from death, (though convicted, though sentenced) and many such: thereby to

Embroider

Nom. 13. 29.

Vers. 35.

Augustin.

Embroider the Popes Ingratitude, and to heape coales of Fire vpon *their* heads, who had heaped vp Coles for Fire to haue taken off at O N C E so many heads; how disdainfully this Iesuite accounts of the *One*, and how simply hee answereth for the other, wil appeare as followeth.

151 For first, Numb. 24. in the Margin, hee tearmeth his *Maiesties rehearsal*, an EXPROBRATION: which (as was said before) is rather an *expostulatio* for returned vnkindnes: because to twit vnthankfull men with recounting the good turnes which they haue receiued, is no *upbraiding* of bitterness, but a *necessitie* of Reproofe. Neither is such *Enumeration* an Aduocate to plead for requitall, but a looking-glasse to present to the parties their owne deformitie, and to exhibit to strangers a view of both; lest taking knowledge of the disloyall courses engined of the one part; and with all, not vnderstanding the benefits bestowed by the other, they might take *them* to bee *inforcements*; vpon hard measure offered, that are truly the Issues of *corrupt natures* ill disposed: and this course God himselfe tooke; first, *recounting* his benefits, then *calling* Heauen and earth to witnesse betweene him and his people; and lastly making the parties *Indges* vnto themselves of their owne vnthankfulness: *Sapè enim opus est, malis Exaltore, etiam bonis admonitore*: forgetfulness in good men requires *admonition*, in all men an *exaltation* (saith Seneca.)

152 Secondly, after hee hath set downe, Numb. 24. his Maiesties particulars of those benefits, hee concludes, it Numb. 25. with *Pilats Ecce Homo*, this Iering scorne, *Thus writes THIS MAN*. Belike some contemptible fellow of the *Plebeian* sort, or some refuse Scribe like vnto Fa. Parsons, that *Writes* hee knowes not *how*, nor careth *what*: yet well fare *King Saul*, though forsaken of God (when *Dauid* repeated the kindenesse which he had shewed him in sparing his life, euen when the Lord had deliuered him vp, and some of his fellowes had eg'd him on to kill

Esa. 13.

Esa. 53.

Seneca de beneficiis. 7. cap. 23.

1. Sam. 24 10. &c.

kill *Saul*; and for an euident token therof, let him see the skirt of his Garment cut off,) hee had the grace (at least the ciuilitie) to acknowledge the kindenes, not onely in good tearmes, (*Is this the voice of my Sonne Dauid?*) but with a detestation of himselfe, for dealing so ill with him (*thou art more righteous then I:*) and also an Obtestation for a blessing from God, *The Lord render thee good for thy good done to mee this day:*) but this *Iesuite* comes short euen of the *Stoikes* vse, who wisheth benefits to bee recorded and repeated to a forgetfull receiuer, *ut sic nescisse se aut mentiatum, aut dolent*, for so he shall either lie in denying that he hath receiued them, or be forrie and greeue, that hee did not acknowledge them: for this fellow, his memorie being rub'd, denies not the benefits, yet scarcely acknowledgeth them to bee benefits, but turnes them off with „ a scornfull extenuation, **SUCH AS THEY WERE**, (like enough not worthy the naming; too meane (no doubt) for a King to giue; and too base (belike) for such true Subiects (the *Popes vassalls*) to receiue.

Verf. 17. 18

Senec. ubi. supra.

153 *Sed Stulto intelligens quid interest?* a Right noble Lord, truly honourable in himselfe, and soundly Loiall to his *Souereigne* (who knowes what belongs to Religion and Duetie) after particular Enumeration of the verie same with comfort, weighing them in the iust Ballance of wisdom and thankfulness, acknowledgeth them, for the weight and price, to bee *Many Talents, and a large portion of grace and bountie*. But this is the Kings Guerdon from **VNTHANKFULL WRETCHES**, *Mercedes locat in pertusum Sacculum* (as the Prophet speaketh) that hee hath powred his Rewards into a Riuen bag.

Comes North ad Garnet.

Agg. 1. 6.

154 „ But whatsoeuer they were, small or great, they „ apperaine nothing to the Pope, (saith this his Proctor:) as if the Pope were an other *Heracleite*, that weepes all, *Vir magni maioris, nullius gaudij*; But, as if hee were of the *Sto-*

Arrian Epist.
Lib. 4.

Migno cum
animi dolore
&c. Breue. 1

Luc. 15.

Bern in Cantic

Stokes minde to auow, that *Nil boni à Casare*, the King can bestow nothing *worthy HIS* account, be it preferment or Office, or whatsoeuer.

155 Surely then is the Pope either *vnnaturall*, for a true *Head* hath a perfect *Sympathy* with the members, as well for *mirib* as for *greefe*; to be merry with the ioyful, as to weepe with the sorrowfull (that's *Saint Pauls rule*;) or else his *greefe* hee speaks of was but *Hypocrisie*, *Atramentalis*, not *Mentalis*; all his teares turned into Inke, conueyed through a *Goose* quill into a paper *Breue*, neuer came neare his heart, nor were exprest with true affection: for he can neuer truly *greene* in others distresse, that will not heartily *reioyce* in his well doing. The *Elder Brothers* fullennesse at the yongers ioy-feast vpon his returne, argued that his riot and afflictions did little affect him; whereas the Angels double *reioysing* at a sinners recouerie, implies their *greefe* to bee very great in his former fall.

156 But indeed in the Pope ti's very *Pride*: a qualitie which is euer querulous, repining if in euerie thing the turne may not at all hands bee serued; neuer thankfull; as challenging all Curtesies (euen of the greatest states) to be debts of meere duety, & offices of *Obliged Allegiance*; *Sed cesset Gratiarum decursus, si non fuerit recursus* (saith Bernard) if the Pope haue no more feeling of Benefits bestowed vpon his Vassals, either *they* serue a senselesse Master, or else good turnes (that way conferred) may well, bee spared. Marry as for the *Catholikes* (saith he) *they*, accept euen the least fauour gratefully, as hoping to haue receiued much greater, (as due vnto them) if his Maiestie had, not bene preuented by *Sinister Information*.

157 Heere *Indas* is turned into *Caiphas* and speaks a truth, as President of the Councell for the *P O W D E R P L O T*; the reuealing whereof by a Letter vnexpected hee cunningly calls a *Sinister Information*, which indeed preuented his maiesty from feeling the euent of that dreadfull

full *Designe*, and *them* also of their greater hopes, which heere hee calls their DVE, as if ALL but THEY were Vsurpers: for had not that *prevention* hapned, the greatest places of the Land (which THEY in hope had swallowed) had beene ere now at their disposall; and this *Prevention* hee calls *Sinister*, as vnlucky to them: otherwise, hee should haue said that his Maiesty had further enlarged & continued those fauours, but that hee was *Prevented*, not by *Sinister Informations* of others as T.M. &c. But by a *Dexter* combination of themselues, *Iesuits & Gentlemen*; *they* counselling, *these* plotting: *they* concealing, *these* engining; *they* absolving, *these* resolving; all together vowing, and swearing, & Sealing with the Sacrament, *Secrecy* and *Villany*. And this saith his Maiesty was the *Labrusca*, the sower fruit returned, & the whole recompence that was made, for his former Indulgence of *Grace* and *bountie*.

158 Which speech, this *Miles Gloriosus* (in disdaine) calleth a *Calumniation* of *THIS MAN* (as, *THIS PVBLICAN*, saith the Pharisee) And why a *Calumniation*? first, in respect of the *Time*, because there had been *Persecutio* before that treason, namely the *Pecuniarie mulcts* imposed in *Queene Elizabeths* time, once Remitted by his Maiesty, were presently recalled againe; the *Arerages* exacted, and for leuying thereof mens houses ransacked, *Cattel* seysed, *Rents* strained, & *Tenants* vexed, as in a *Common spoile* and *Desolation*.

159 Heere are words of a Tumult, or rather a tumult of words, to make a Tragedie of trifles, and a story of Fables, truised vp together like a Mountebankes packe of Vnsauerie Intelligences, conueyed vnto him by some of his Malitious and illuding Agents. But in these cases, other manner of *Statesmen*, and better acquainted with the course of such proceedings are to be heard. First, that the *Arerages* of those *Mulcts* in the *Queenes* time, being due debts to the Crowne, were not wholly remitted; but

Comes North-
am. orat. ad
Garne t

Comes Salisb:
orat. ad Digby.

Comes North-
ampt. ubi su-
pra.

(which was a princely fauour) by a speciall Cōmission to that purpose directed, *Recusants* had libertie to compoūd, almost for what tearme, & at what rates they might best, and with most ease satisfie. Secondly, that those mean profits which had accrued since the kings time to his Maiestie for their *Recusancie*, were forgiuen to the principall Gentlemen, who had, both at his *Entrie*, shewed so much *Loyaltie*, and had kept themselues free from all *Conspiracies*. Thirdly, for the *ransacking* and the *distreyning* which hee talkes of, if it were according to Law, it is warranted; if otherwise, it was punished. For that was a further fauour of his Maiestie, to command that those *Officers* should be punished, which made a prey of *Penalties*, and a personall priuate gaine by the publike Iustice of the State.

160 But admit it were all true hee speakes, (as euerie word is false) did not the Treasons of *your* good friendes, (*Fa. Parsons*) *Watson* and *Clerke* breake out first, and a second *Combination* (not without a Popish Priest) after that vpon which, some Principall *Recusants* were sent for to *Hampton Court* and dismissed with the fauour before specified? And grant it were before the *POWDER CONSPIRACIE* fell out, it was not before those *Traitors* fell into it, or an other as *desperate* as that, which was the *Preamble* vnto this.

161 A second reason why hee calleth it a *Calumniati- on*, is in respect of the effect; *Wherein Clemencie* (saith hee) *is made the cause of that POWDER-TREASON*, which neither was so, nor can bee so; first, because *CLEMENCIE* doth not exasperate men or Beasts, but the *Treason* was a *Plot of MEN PROVOKED*. Secondly, no *Philosopher* in his institution of a common weale, or securitie of a Prince, puts *CLEMENCIE* for a Cause of such effects. Thirdly, No examples of any prince who came to disastrous ends, doe warrant *THAT* to bee the cause of their violent Deaths, and therefore this is a *STRANGE ASSERTION*.

162. Is this *Iesuite* a *Prenaricator* in the cause of those *Traitors*, or a *Protector* for them? For this very same is his *Majesties argument* and *aggreuance*, that his *CLEMENCY* should *exasperate* any to such a *Treason*, as was *Singular* from all *examples*, different from all *Instructions* of *Policy*, and *degenerate* from the nature of *Men* or *Beasts*: for in nature, the fiercenesse of wilde *Sauages*, by mild handling is tamed; and in *Politike States*, the more certaine securitie to *Princes*, (for their safety) is by mansuetude and *Clemencie*; and *None* but *Tyrants* are noted for *Examples* of not leauing their liues — *Sine Cade & Sanguine*: and therefore they, who against a *moderate Prince* should intend so *bloody* a death, shewed themselves to be more vndutifull and vnnaturall then wilde men, or *Beasts*.

163 And yet, that *discontented* and *Rebellious* humors are caused & nourished in some by *Clemencie*, is no *strange Assertion*, either in *Nature* or *Policie*, whether for *Position* or *Example* (as this great *Philosopher* doth confidently auerre it;) for, as in *Nature*, some vegetable creatures the more tenderly they are touched, the more they will sting (as *nettles*, which being crushed hard, will reflect no smart:) so in the *Sensitiue*, some so *fierce*, that no *Discipline* (violent or moderate) will cicure them; other so *malignant*, that the more kindly they are handled, the more currish they are, (as some *Dogges*; stroake them, they will snarle, strike them, they will crouch:) So in *Philosophy*, the rule being generall, that *Actus actiuius est in patiente predisposito*, the effect of any actiue power, is according to the *Disposition* of the *Patient*: aske then the *Naturalists*, they will tell you, that the *Sycamor-tree*, the more it is moistned, the drier it waxeth; that *water* sprinkled into a *Smiths* forge, will make the fire burne the more fiercely: Aske the *Physicians*, and they write, that what staies the stomacke of one, will make another to regorge; and that the sweetest *hony* procures in some the most *bitter* choller. Go to the *Oeconomickes*, ye shall heare them say, that some *Ser-*

Iac. 3.

Senec. de
Clem. li. 1.
Horace.

Plut. de diser.
adulat.

Seneca.

Amatus Insi.
in Dioscor.

Gregor. Nyss.
in Ecclesiast.

Philomei in 76

Terent.

Clem. Alexan.
lib. 10.Seneca. Tacitus
Psal. 78. 34.

Psal. 109. 4 5.

August. in eum
locum.Cuspinian. in
Berenger.

Ecclesi. 31.

uants account their Masters *Lenity* but for an *Anarchy*, and thereupon *disappeared* to a *Storm*, so carry themselves, as if they had *no master*. And was it not a *Father* that said to his Sonne, *Malè te docuit mea facilitas multa*? My lenity hath taught thee much mischief? Aske the *Politikes*, first, *Speculative*; they say that the gentle disposition of Gouvernors *χαριστικὴν αἰδ*, (if it be alwaies milde and benigne) is eftsoones contemned; and *Contempt* is the mother of *Disloyaltie*. Secondly, *prattique*; begin with heauen and the King thereof (who among the Heathen is called *Regnator Poli*) what found he? *When He SLEW them, they sought him, and returned early and enquired after God: but when they had QVAILES to the full, and MANN A with Satiety, then they repined and tempted him most*. Come to Kings on earth; first, *Jewish*; *Dauid* in his owne person, *Pro amore meo aduersarij sunt mihi*: For my friendship (saith he) they were mine *Aduersaries*, and *returned mee hatred for my goodwill*: and in the person of *Christ* (as *S. Augustine* applies it) because our *Sauour* (saith he) in the depth of his benignity, rendred good for euill; therefore they in the height of their malignity, would render him euill for good. Secondly, Kings *Christian*; *Berengarius* the Emperor had no such Treacherous enemy as *Flamberius*, whom he highly aduanced, and intirely vsed in his Secrecies of State and Familiarity: yet the Story saith, that the more kinde the Emperor was and profest himselfe vnto him, *Eò magis astuaret innocentem tollere Regem*: for some Seas will boile and rage, euen in the greatest Calme.

164. Not to fetch examples farre; Our *Gracious Souereigne*, in all the Realmes which Hee enioyeth, hath found it too true, by an *ouer-deere-bought Experience*, as his selfe confelleth. For *Scotland*, heare his *Maiesty* speake: *I thought by being GRATIOVS at the beginning, to win all mens hearts to a loving and willing Obedience: but, by the contrarie, I found the disorder of the Country, and the losse of my thanks to be all my Reward*. For *England*, the Fact it selfe shall

shall speake, viz. the *Iesuites* Crying Sinne out of the *Vault* of *Powder* and *Iron*, hatch't in the lake of *Fire* and *Brimstone* : Whence arose those *Diuellish* and destroying thoughts ? As the Lord pleaded with *Israel*, so might his *Maiestie* with those *Catholikes*: *O my people, what haue I done vnto thee, or wherein haue I greeued thee ? Testifie against me.* Is it because I eased you of your *Fines* and *Amerciaments* ? Or, that I sent you with life and limme out of the Land ? Or, that I made no distinction in accessse to my presence, of *Troian* or *Tyrian*, of *Hebrew* or *Egyptian* ? Or, that I honoured you with fauours and aduancements equally with others ? Or, for which of my *Good Deeds* would you haue thus *Stoned* me ? For no vnkindnesse can you lay against me, but that I haue not beene at all *Vnkinde*. For *Ireland*, let the *Rebell* himselfe speake ; What hard measure felt *Terone* from his *Sacred Maiestie*, vnlesse admittance to personall speech, gracing with fauours, granting him immunities, pardoning him *Treasons*, giuing him his life, which now breatheth *NEW Conspiracies* be an *Exasperation*, or prouoke *Discontent* ?

165. And therefore, that there should be so bad dispositions, in which *Clemencie* (so gracious a vertue) should worke so gracelesse fruits, argues a *Strange Affection* : but that *Clemency* should exasperate some natures to disloyalty, is no such *Strange Assertion* in Philosophy, either humane or diuine ; no more then that the same *Sunnes* heat should exhale a fragrant saueur out of the flowers in the field, and a loathsome stench from a dead Corps, in the same *Champion*. For *soe eies* will smart in *that* light, whereby the sound eie receiues the helpe and comfort : *Istis aduentum, illis tormentum*, saith *S. Augustine*. And in *Diuinity*, *S. Paul* found the same doctrine to worke the *saueur of life* in some, which wrought in others *the saueur of death* ; not *intentionately* from the Subiect, but *occasionally* by the vice of the Obiect. For the preaching of the Crosse to them *which perish*, is folly ; but to them *which are saued*,

Mich. 6. 3.

August. contra Crescon. lib. 10.
1. Cor 2. 16.

1. Cor. 1.

Terent.
Gal. 4.

Numb. 24.

Plut. de descri.
adulat.

Hist. Belg.
lib. 8.

saues, the power of God. Truth to beget hatred, is the Poets speech, and the Apostles experiment: and Lenitie to *exasperate* some natures, is no strange thing, either in Philosophie, or to Magistracy: which, our Dread Soueraigne, being both a Philosopher and a Magistrate (that's our Happinesse) doth know in his Learning, and hath felt in his Gouvernement to be too true. And therefore wee will close vp this point with the *Iesuites* owne words elsewhere: *But his Maiestie is wise, and will (as wee hope) according to his prudence, in time looks into T H I S S O R T of men, and discerns to auoid such manner of dispositions; well knowing that Wasps, if they be not strongly repelled with the Bees sting, will possesse their hives, sucke their Combes drie, and their Bodies dead.*

166 „ Now let vs proceed (saith hee, Numb. 28.) that „ is, let vs return to shew, that as there were (before the POW. „ *DER TREASON*) persecutions for spoile, so also by „ searches of houses, whereof some were so violent and inhumane, that Gentlewomen were forced out of their Beds to be „ ransacked for Crucifixes, &c. (Meterane sheweth of a Cloistered Priest in the Low Countries, that forced mens wiues out of their beds in a more beastly sort, so to make them right Catholikes, that is, Common-weomen :) some „ so fellonious, that a friend of his was bereaued of a silver Cup „ (no Challice) only because it had the name of Iesus grauen „ on it.

167 Many *Thieves* vse to robbe with Cheuelures and false beards, because they would not be descried, and *Iesuites* will huddle Stories, but conceale names, lest their credit should bee hazarded. That *Malefactors*, either for acts vnlawfull committed, or publike Edicts contemned, should bee pursued to their holds, and fetch't out of their houses, yea, some sort to bee pluck't euen from the *horns of the Altar*, is iustificable both by Gods Booke, and mans Law; and principally such as *Seduce* Liege people, stealing their soules from God, and their hearts from their Soueraigne

reigne : yea, and if *Achan* haue any thing execrably consecrated, his Tent must be searched, and the *Babilonish garment*, with the *Wedge of Gold*, and the *Shekles of Siluer*, (though hid in the midst of the Tent, and in the bowels of the earth) must bee ransack't, digg'd out, and confiscate either to *publike defacing*, or *otter demolishing*. For the *Cup* he speakes of, if it were a *Chalice* hallowed for the *Masse*, it was forfeited by Law, either as *Corab* his Censer, (to be translated to a *right holy vse*) or as the *Brazen Serpent*, to bee accounted *Nehushtan*, and trampled as a piece of *Brasse*, or refuse *Siluer* : and it is probable it was so, by that *Inscription of Iesus*, which vpon prophane vessels (for common vse) either is not vsually, or should not at all be characterized. For if the *Heathen* reputed it an indignity to the *Emperor*, that any should *Principis imaginem obsecans inferre*, stampe the Princes image vpon homely vtensills ; Christians should bee more religious then to engraue our Sauour his name vpon *Quaffing-Cups* : but this is a story out of *Lucians Icaromenippus*, told out of the Clouds ; for had he named the party, he had vncafed himselfe to the world, to appeare (as hee is indeed) a meere *Falsarie*.

168. From *Searches of Houses* he comes, Num. 29. to „ *Imprisonments*, and *condemnation to death of many Catho-* „ *likes*; and the whole great number of those *Many*, were „ but two executed, a *Priest* and his *Receptier* : the rest that were sentenced, but foure or fiue pardoned and sent to *Wibitch*, where, in their retired ease and full dyet, they might crie *Hec quanta patimur?* and for what cause? for „ *comming into England to exercise their function* (saith hee:) against the Statutes of *Queene Elizabeth* ; and after his Maiesties Proclamation, and for seducing the Kings people, he should haue added. As if, either a *Statute* of a Land with the Princes death were annulled, which is not so, saith *S. Augustine* : for though *Constantine* be dead, yet the iudgement giuen against you by *Constantine* liueth ;

T

or,

Iosh. 7.

Numb. 16.

Seneca.

Epist. 166.

1. Sam. 14. 27.
&c.

Vbi supra.

Quodli. pa. 84.

or, if in force, that the Breach of Statutes enacted, and contempt of Kings Edicts proclaimed, were either a *Pecadillo*, or no sinne at all. *Sauls Edict*, transgressed by *Jonathan*, neither God himselfe (as it seemes) tooke well, nor the King would be satisfied for the transgression, but by *alotting* to Death his owne sonne. And what was the offense? tasting of an *hony-combe*, contrary to command. Christian Princes & States, for their security, enact Lawes, and promulge Decrees, in cases of higher nature; by abandoning Seducers to Idolatry, and Perswaders to Disloyaltie; contempt and breach of both ensueth, and the punishment vpon the Transgressors must be intitled *Persecution*. The Bishop of *Rome* his *Brenes* to interdict Allegiance, must, vpon dreadfull Censures (without contradiction) be obeyed. The *Monarch of Great Britaine* his *Proclamations*, to disburden his Realme of a *VIPEROUS BROOD*, must bee either calumniated, or sans-punie transgressed. Whereas Diuinity teacheth *Christians*, that Princes *Edicts* (not made against Christ) are propounded to alacrity of subiection, not variety of construction, much lesse to contempt by violation. When *Emperours* hold the truth (saith *S. Augustine*) they command for truth; which whosoever despiseth, purchaseth to himselfe *Iudgement*.
169. In the next Section, after mention of one *Willborne* executed at *Yorke* (belike for *Rebellious* and *Traiterous* speeches) he saith, for perswading a certaine woman to be a *Catholike*: (not vtterly vntrue, for the Law punisheth euen that by Death, because to be *their Catholike*, is to be disloyall) and *Mistresse Shelley* her *Imprisonment* (for receiuing a Priest, contrary to Law and his Maiesties prohibition) and the condemning to death (but not executing) one *Tempest* (whom heere he calls a *Gentleman*; but the time was when the *Iesuites* handled him very vngently, and so *Tempestuously*, that hee confessed, *Hee neither would nor should like of that Society to death, knowing their tyranny and extreme cruelty to passe all measure, against whomsoever they*

they poured out their wrath :) at last, he much bemoaneth
 „ *Master Pound* (one of their Pillory Confessors, as in the
 Starre-Chamber hee was sentenced, to losse of eares, and
 open shame) being a Libeller, and Slanderer of the State
 „ (HE calls it his complaining of hard measure against Catho-
 „ likes.) So that the Censure for that Sinne, which S. Iude
 concludes within *Blasphemie, Dominationem spernunt, Ma-*
iestatem autem blasphemant: They despise Rulers, and speak
 euill of those that be in authority: which S. Iames auerres
 to be *Atheisme*, at least to be *Irreligious Hypocrisie*: If any
 man among you seemeth to be Religious, and **REFRAIN-**
ETH NOT HIS TONGVE, that means Religion is
 „ vaine: This Arch-Diuiue calls it **CRUELTY** in the
 „ Judges, and an **HONOUR** from God to the Libeller,
 „ whom he stiles with Bedaes Epithete, A **VENERA-**
 „ **BLE GENTLEMAN**: The Scripture tearmes
 his fellow *Shemei, A Dead Dogge*. But doth not this fel-
 low complaine of ease? For *Pound* (notwithstanding the
 Censure of that High Court, and his foule crime) was freed
 by his Maiestie from the corporall punishment; and no
 penny is yet demanded of the Fine by Sentence imposed.

170. In Numb. 37. (which is the next) he passeth ouer
 (as he saith) *Hereford and Lancashire* Persecutions. A trans-
 ition of that, which, because it is not at all, he letteth goe;
 for had there beene any such thing, he that so rhetorically
 „ bewailes the Calamity of *Shittles children in Oxford* (who
 had none, or but one at most then aliue) is neither so meal-
 mouthed to conceale them in silence, nor so briefly stiled
 to passe them ouer with sleightnesse.

171. But there is one horrible Persecution that strikes
 him into an agonie, which, as if he were Carrying the Crosse
 „ with *Simon of Cyren*, he calleth a New **ANGARIA-**
 „ **TION, THEN** first brought vp; namely, that men
 „ should be bound to pay for their *WIVES* Recusancie. The
 remedy is easy: let them garre their *Wives* to frequent the
 Church, and then they shall not bee *Angariated* in their

Verse 8.

Iac. 1. 26.

2. Sam. 16. 9.

1. Tim. 1. 12.

Plutar.

1. Reg. 9. 22.

purse; otherwise it stands with reason and Religion, that they should be *So* punished: for either they are their *wines heads*, and so can command their obedience to the Lawes of the Church; or else they are *Vnderlings*, and counter-maltred by them, and then are they iustly punished in suffering their *Wines* *adulter*, to carry a *sway* over them, which *S. Paul* permits not in a peremptory deniall. Were their *Wines* Recusants before they tooke them? They deserued to be mulcted for their bad choice. Prooue they so afterward? They deserue it (much rather) for their carelesse regard. And if the *Lacedemonians* set a great Fine vpon their King, for taking a *little* woman to his *Queene*, giuing the reason, that shee would bring foorth *Regulas*, not *Reges*, *Kinglings*, not *Kings*; much more are such to be punished for taking or suffering their *Wines* Recusants, in respect of the *hereditary danger*. For *Men* haue not those *insinuating* meanes, to seduce others to their Superstition, as *Women* haue; especially, the *Mother's* Religion is (for the most part) deriued to the Children, because to *Her* the principall Care of their Education is committed. We see it in *Iehoram* the sonne of *Iezabel*.

172 But was this *Mulct* enacted in the *Queenes* time? as it was indeed? Then doth *Parsons* calumniat the Kings gouernment in calling it a *NEW* *Pressure*. Was it *enacted*, but not *exacted* before? Then, it being such an *Angariation*, he doth contradict himselfe; for so maketh he his *Majesties* hand *heavier* then *Queene Elizabeths*, which afore he denied. Howsoeuer, if parting with a peece of money be such a *Pressure* to the husband for the *Wines* wilfulness, what a miserable *Pressing Crueltie* was that to burne a woman great with Childe, which opening the wombe in the torments, and comming foorth, was *Angariated* and throwen backe into the fire, to bee consumed with the Mother?

173 „ An other *Persecution* followes, *His Majesties* „ *reuelled the Petition of the Catholikes, in writing for Tolleration* „

tion; and Mitigation of Calamities. This, indeed, is a new kinde of preſſure; an Insolent Petition is offered; the first request whereof is (as before was said) *Imputations* against God, dishonourable to his Maieſtie, and *injuries* to the State; his Maieſtie denies it, that's a *Persecution*: then were all the Christian Emperors *Persecutors*, who forbade either publike place or priuate house for assembly of Heretikes; and *Saint Ambrose* was either a spirituall *Persecutor*, or an *insolent Rebel*, that would not yeeld to *Valentinians* request, by deliuering vp a Church in *Millean* for the *Arrians* resort: The second part thereof, *A motion for mitigation of Penalties*; and themſelues in the meane time, neyther slacke *instigating of Treasons*; nor obey Lawes; neither wil leaue the Land with License, nor liue in it with Obedience; nor giue pledge of their *allegiance*. It is a cruel Pitie which procures hazard to the Kings safetie.

174 Yea, but this *Petition was answered by a Minister*, with contempt: answering of a *Libell* (for it was no better) complaining of *Greenuances*, when there is noue; or if any, forced by their owne Misdemeanor vpon themſelues, (*Noſtris demeritis Punimur, the Fault is not in her Maieſtie, nor her Counsell, nor the Cinill Magistrate, but in our ſalues, say the Priests:*) The answering, I say, of such a *Libell*, is it an *Angariation*? T'is so verily, to *the* which make no conscience what they write; for to haue either their *weakeneſſe* diſcouered, or their *faulſities* recounted, or their *wickedneſſe* displayed, is a ſore *Preſſure*. *Hee that euill dooth, ſeeth he be triall of the Light* (ſaith our Sauour) *leſt his deedes ſhould be reproofed*: no greater vexation can betide a ſtrumpet, then to bee vnmask't of her viſard, and to haue her painting wiped from her riuel'd browes and wan-worn cheeks. The Fathers neuer refused ſuch Combats, nor accounted them *Preſſures*: yea rather prouoked ſuch conflicts, as euidences for truth. If the *Contempt* and insulting in the answer, were the *greenuance*, it neede not ſtrike deepe, for as long as one *Parſons* liueth, the world ſhall want neither

Vide Codicem

Ep. lib. 1. oratio
contra. Auxen

Quodlib. ps.
164.

loh. 3. 20.

Contemptuous nor Contemptible; neither insulse nor insulting, either Pamphlets or Replies.

175 Yet another Persecution; His Maiestie yeelded to a „ Conference betweene Protestants and Puritanes, concerning Differences of Religion; to Catholikes none at all. It is a strange humor, that this Epistler hath, if hee say *truth* he lies. It is true, there was a Conference; but about difference in Religion, it is vtterly false. Faine they would possesse the world, that wee are at larre among our selues, about our Religion; whereas the Quarrell, though it bee (indeede) vnkinde, yet it is not in this kinde; saue onely for Ceremonies externall, no points substantiall (for those are the larres of Popish writers.) This difference about things indifferent, his Maiestie delirous to reconcile, that as in the substance there was an Vnitie, so in the Circumstances there might bee an *uniformitie*, vouchsafed his Princely paines to moderate and mediate.

176 „ And Why not the Catholikes obtraine the like fauour? First their opinions touch the very Heads and foundation of Religion; in the truth whereof, his Maiesty knowing good reason for himselfe to bee so firmly settled, and finding this Realme so truly grounded, that beeing perfect in all the Arguments of the aduerse part, & thoroughly vnderstanding the weakenesse of them, hee held it both vnsafe and vnnecessarie. For if the rule bee true in Architecture, a Corner stone, (though somewhat amisse laide) is not to bee stirred; much lesse Religion, being thoroughly well placed, and so hauing long continued, is to bee disputed. Secondly, Puritanes, though they haue peeuish mindes, and refractarie against the Lawes for Ceremonies, yet they haue no bloodie hearts to his Maiesty, at least no such *ouertures* for action, doe appeare: Papists haue; which they could not conceale, even in their Petition: where they wished his Maiestie as great a Saint in heauen, as hee is a King vpon Earth; Gladly they would bee rid of him, which way they care not, so hee were not heere; by Fire from Heauen or Hell

Hell, the Iesuits care not how, say the Priests, and therefore tooke order to hurle him hence by *Garnet*, and *Vaux* their *Whirl-winds* in a Chariot of *Fire*. Thirdly, did those great and Princely paines his Maiestie tooke with the *Paritanes*, worke a generall conformitie? with the Iudicious and discreete it did, but the rest grew more *awkward* and *violent*: the like or worse yssue would haue ensued the other *Conference*; for after all paines taken and arguments pressed, who must bee Iudge to determine? *Deus noster Papa*; for to doubt of that, is *Sacriledge* saith *Gratian*; and then, if H E E award not for his owne emolument (beeing in his owne Element) hee hath left his old wont, as King *Henry* the eight wrote to one of his Predecessors.

177 Neither yet doe *Persecutions* cease; but Num.
 „ 32. Which was a greater vexation, his Maiestie confirmed
 „ all that heape of *Constitutions* and *Canons* made by the
 „ Arch-bishop of *Canterburie*, and Bishop of *London*. It was
 a good Argument of *Christs integritie*, that *Saduces* and
Pharises, (each opposite to other in Capitall points of Religion) should both of them carrie a dislike of our Sauour, and combine against him; and it maketh much for the credit of those *Canons*, that *Papists* and *Paritanes* (so seuered in opinions) should both conioyne in the reproofe of them. Wherein then lieth the *Vexation*? in the *sharpenes* of the Censure annexed thereto? First, that argues the *Corruptnesse* at the heart in Catholikes, and the excellencie of the *Constitutions*, as *Saint Paul* argueth for Gods law. For the Commandement is iust and good in it selfe, but it workes feare, and anguish, and death in the corrupt nature of the disobedient. Wilt thou therefore not feare? doe well and obey. Secondly in the stolne Conciliable and conuenticle of *Trent*, euery Canon against the truth, is brandished with the thunderbolt of an *Anathema*; a lawfull Synode assembled for Truth may more iustly arme her *Constitutions* with sharpe Censures and seuer. Or is the *Confirming* of them by his Maiestie the Corrasive that frets this vicer?

Quodlib. pa.
214.

Ca. 17. 5. quia

Steid. lib. 11.

Math. 23.

Rom. 7.

Vlcer? yea, *hinc illa Lacrima*, theres the greauance indeed, fortherby doth his Maiestie shew, and the Church acknowledge his *Supream moderation and power in causes Ecclesiasticall*: which the Popes not able, either to regorge or digest, it vexeth them into that *dysentery*, from whence proceede those *purulent excretions* and *bloody egestions* of *Bulls* and *Brenes*; of *Excommunications* and *Interdictions*. But in sooth, who should confirme them but the King, according to the examples of all the Emperors Christian in the primitiue Church? by whose *command* the Synod was *conuented*; by whose *Leane*, *Libertie* to consult, and *power* to *Constitute* was graunted; and vnder whose authoritie (deriued to subordinate Magistrates) the *breach* or contempt is to bee Censured.

178 Lastly, to make vp a whole *decade* of *Persecutions*, two more dreadfull are added: *The Lord Chancelers speech in the Starre-Chamber, and the Bishop of London, (D. Vaughan) his Sermon at Pauls Crosse, both tending to take all holde from Catholikes of any the least fauour; and the former, expresse charging the Iudges to search for them and punish them*, (but hee should haue added the reason, his Maiesties resolution vpon the *preceding Infelencie and treacherie* of the Papists,) And *upon these speeches proceeds the Powder-Plot* (saith hee) *of these Gentlemen*. That is to say, the Pyoners were *digging* at the Walles before Christmas; the *Vault* (as more conuenient) was hyred, and the P O W D E R conueyed into it, before Easter; the *speech and Sermon* were made, the one in *June*, the other in *August* following, and yet the P O W D E R T R A I T O R S fell into that proiect *after* them both; *Mendacè oportet esse memorem*, and such is the best answer for that point.

179 Now heare this conclusion, Numb. 33., *To say then that it is a main vntruth & can neuer bee proued, that any persecution hath beene in his said Maiesties government, or that any were, or are put to death or punished, for cause*

„ of Conscience, (which, if it were viterd in the Indies, or many miles from England, might perhaps bee beleeued) but to auerre such a thing in print, in England where all mens eyes & eares are open to the contrarie, is a **STRANGE BOLDNES.**

180 No sooner had *Ene* conference with the Serpent, but presently she learned a trick of *Adding* to the Text, God had said *You shall die*, she put in *Lest perhaps you die*; with that Serpents hille hath this *Viper* beene instructed to doe the like. His Maiestie said, *it can neuer bee prooued that any were, or are put to death*, hee puts in [or punished:] yet if his Maiestie had said so, he had spoken no more then truth; for their punishments are not inflicted for their Conscience, or opinions of Religion, but for their wilfull disobedience to the lawes of the land, wherein they liue; & to which, *implicite*, as by *Proxie*, they haue giuen their consent: for beeing Ciuill members of *One* and the same *Body*, as naturall Subiects to one King, what is concluded in the *Representatiue Body* in Parliament, they (though absent) doe assent vnto it.

181 But the maine vntruth, whereof his Maiestie spake, is the *challenge of Persecution to DEATH for Religion*, which in sinceritie and Christian confidence may bee auerred and Iustified in the *Eyes* and *Eares* of all *England* for an vncontrouleable assertion; for howsoeuer both the Priests afore named, and after mentioned in this *Section*, as *Drury*, *Flathers*, *Gernis*, with their Receipters, were papists or Catholiks, (so falsely called) yet for their opinions they were not executed, no nor questioned; and though they dyed *Papists*, yet they dyed not for Poperie, no more then *Shemei*, did for his railing tongue; for their case (in this kinde, for *Execution*) is in a manner the same with *His*.

182 *Shemei* was at King *Salomons* mercy; for though King *David* had pardoned him for his owne time, yet hee left him to his sonne with Iniunction for his *Death*: they

Gen. 2.17. &
3.3.

1. Reg. 2.9.

Verse 36.

Verse 40.

Lib 5. cap. 2.
de signis.

Exod. 1. 19.

Vide Bozium.

for breach of the Law, were in the Kings mercy for their liues : for though the *Queene* were dead, yet the Law held them *Guiltie*. King *Solomon* in fauour spared *Shemei* his *Blood*, but, by his *Prerogative Royall*, confined him to *Ierusalem* : Our *Sonereigne*, of meere grace, remitted to them their liues, and by his *Proclamation*, exiled them the Land. *Death* is the Penalty to *Shemei*, if he passe ouer the Riuer ; the same is their punishment, if they passe the Seas hither : *Shemei* transgresseth in seeking his run-awaies beyond the Riuer ; and his contempt is punished according to the Sentence ; they returne hither, to make Run-awaies or Rebels ; Execution is performed according to Law. It is not *Shemei* his railing (for King *David* had pardoned it simply, and King *Solomon* conditionally) but his breach of Covenant that caused his *Death* : it is not their Religion (which is not once called into question) but their Contempt of Lawes and Edicts, which puts an End to their liues.

183. As for telling tales in the *Indies*, that is proprium quatomodo to the *Iesuites*, who make it a principall part of their profession to winne credit to their Society by *Indian Fables*. Were it not for *Congo*, or *Cochachine*, or *Iaponia*, or the *Malucbees*, or other part of the *Indies*, East or West, *Bozium* had lost that signe of the true Church, and *Xaucrius*, *Valentia*, *Bertrandus*, and many a strange *Iesuit*, had neuer beene worthy the naming. The *Hebrew* women are not as the women of *Egypt*, said the *Midwives* to *Pharao*, for they are *liuely*, and are deliuered ere the *Midwife* come at them : so belike it is with the *Indian Iesuites* and *Conuersts* ; they are more nimble at a *Miracle* (both actiuelly and passiuelly) then the Christians of these parts, *Sacred* or *Lay*. There it is but saying a *Masse*, and a dead man shall start vp to life, though he be dead *Seuen* daies ; Lay but *S. Johns Gospell*, there, vpon a womans brest, the *Dinell* shall flie from the possessed, as if he were shot out of a Gun. 'Tis but carrying a *Standard* of the *Crosse*, and an Army of horsemen, all in glittering harnesse, shall appeare, whose

Armour

Armour shall dazell the eies, and *number* strike terror to the hearts of the aduerse part : *Elizew* his mountaine of Horses, and Chariots of fire are not to bee compared thereto.

a.Reg.6.17.

184. Either our *English Iesuites* are but dullards, or our *Soile* is not capable of Miracles : else why did not *Garnet, Hall, Greenwell, Gerrard*, and the rest (which were indeed *Portenta virorum*, Miracles among men, for their strange villany ; but *Viri Portentorum*, Miracle-workers they were not :) why, I say, did not they shew any *miracle* among vs ? Certainly, if the *Prouinciall* had had the *Indian* trickes, or that our Parliament-house had stood in *Congo*, we should haue heard from thence, that *such* a house had beene puff't vp with a trice, vpon the *Masse* or *Orizon* of a *Iesuite* : for in *Molucca*, a *Iesuite* fetched downe fire stones from Heauen, raked vp trees by the roots, filled vp streets with stones and ashes, raised a Lake so high, and made it rage so strong, that it swept away all the houses at once. It were best therefore to send *Fa. Parsons* to the *Indies*, were it but to worke *One* Miracle, that is, to make *HIM SELFE* an honest man ; for, to report in England that *He* is so, in the *Eies* and *Eares* of so many that are witnesses to the contrary, that read his railing Libels, know his Traiterous Conspiracies, and discern his Diuellish Atheisines (so the Priests write of him) were a *Strange boldnesse* indeed ; but to say that no Romish Priest, or Popishly affected Lay-man is *put to Death* for his Conscience, may, for the *fame* therof, be proclaimed in *India*, and all the world through ; and for the *truth* thereof, is and shall bee auouched in the most publike places (whether Pulpits for Diuinity, or Seats of Iudgement) in the heart of *England*. Impudencie may frame Libels to the contrary, but Truth is mighty ; the Euidences demonstratiue, and will preuaile.

Bozins. ubi supra.

185. But to confute the *Affertion*, hee, first, names
,, the two Statutes, 4. and 5. in the third yeere of his Maiesties
V 2 reigne,

„ reigne, more seuerer against Catholike Recusants for their
 „ meere Conscience, then against any one sort of Malefactors
 „ or wicked men before. Secondly, he brings the Exam-
 „ ples of three Priests (to whom Death was lesse greenow) that
 „ died expressly for refusing this Oath, which is a persecution
 „ for Conscience, vntlesse it will bee said, that the Oath hath
 „ no matter of Conscience in it, for a Catholike man to receive.

186. It is a question whether this Iesuite hath lesse
 Logicke or honesty, his arguing is so absurd, his dealing
 so vnfound. His Maiestie frees himselfe from Persecution,
 or doing any to Death for his Conscience, BEFORE the
 POWDER TREASON; he fetcheth in Statutes and
 Executions SINCE that villany was discouered. But for
 the Statutes seuerity, if more sharpe then before, it is but
 according to the Prouerbe, *Termerium malum*, like ma-
 lady, like remedy: for if Plato account Treason against the
 Prince, equall with Sacrilege against God, not onely the
 Actors in the Fact, but the Seedes-men of such doctrine,
 are to be met withall, by more then Ordinary Justice; *Celeris
 pœna* (saith one) by a present dispatch; *ἡ πολὺν χρόνον*, (saith
 another) as in heat of warre, and hauocke of enemies, as
 by Martiall Law: for no Execution can be inuented too
 Exquisite or speedy, for such wickednesse, saith a third; God
 himselfe taking that course against a strange Rebellion, not
 to bring an Ordinary Visitation, but to make a NEW punish-
 ment vpon the earth: Schooles defining it, that an accus-
 tomed sinne, to which any Nation or People is most inclinable,
 is to be provided for more seuerely, especially if it be *Vbris
 Rebellis*, & *nocens Regibus*, as they apply that place in Ex-
 ra, which is the very case in hand. For besides the dange-
 rous Theorems and Positions which their Writers (especially
 our Englishmen) set downe for Principles (their Arch-
 Priest confelleth, that his hart is wounded to read them) their
 continuall practise is all for Rebellion: the said Blackwell
 professing, that many youths are sent ouer daily, and they (by
 vertue of their Oath) bound to draw mens Obedience from their

King:

Plut. Thes.

De leg lib. 9.

Valer. Max.
lib. 9.

Dion. li. 52.

Cicer. Catil. 4

Numb. 16. 30

Aquin. 22. 9.

39. art. 2.

Ezr. 4. 15.

Confess. at
large, page
134. 143.

King: and therefore the conclusion in Schooles is, by the example of *Corah*, with the rest, not submitting themselves to *Moses* his gouernment, that the *Censure* for such offenders, must be *inconsueti poena*. And yet in the *Statutes* which hee mentioneth, there is neither *New*, nor *Strange*, nor *Rigorous* punishment; but a *reniuall* of certaine Statutes before enacted, and all grounded vpon the ancient Lawes of the Land, made 200. yeeres since, in the times of *Edward* the Third, and *Richard* the Second.

187. In the examples of *Priests* executed, hee shewes himselfe to be that same *Turpissima Bestia*, a practised *Æquinocor*: They died *EXPRESLY* (saith he) *for not taking the OATH*: which in some sense is true, because they were sentenced to death for being in the Land contrary to Law and the Kings Edict: their life was offred them, if they would take the *Oath*: *Drury* at first accepted the condition, afterwards refused it; the other would none, vnlesse he might doe it priuately, *remotis Testibus*, that so he might more safely deny it afterward: vpon this they were executed, which conuinceth them of a *double crime*; first, *Contempt* of his Maiesties Lawes, to returne or abide in the Land, contrary to the same; Secondly, *Obstinacie*, in refusing such *gratiou* *Fauour* offred vpon so reasonable termes, to take an *Oath* whereby they should *Only* manifest their trusty and vn-treasonable Allegiance to his Maiestie. So that they died *Refusing the OATH*; but that they *EXPRESLY* died *for Refusing it*, that's false: the Sentence of death was passed vpon them before the mutual offer, or *refusall*. Which *Offer*, as on his Maiesties behalfe, it expresseth a singular Indulgence, and tender desire to spare Blood; so is it an exact Triall of their Allegiance, whereby the King may see, whether (as the *Philosopher* speaketh) though they be *Parum Sani*, they be, notwithstanding, *Sanabilis ingenij*; that albeit in *Lurking* heere they haue beene vndutifull, yet whether there may bee hope that they will be *Sound* at the *Heart* towards HIM.

*Æquinoci
supra.*

Seneca:

Neither is the case any other, then if a *Woman*, false to her husband for his bed, and withall attempting the *poisoning* of him (being conuict and condemned for the crime of *Poisoning*) were offered her pardon, *conditionally*, that shee would sweare, for euer after, to keepe herselfe *honest*, and alone to her husband; she *refuseth* it, and is executed; it is true that she dieth *renouncing* the Condition, but not for renouncing it; her iudgement for death was passed before vpon the criminall attempt.

188. But the *Preamble* to the examples is worthy the noting; for what hee sets downe as a *Triumphant Garland* „ to the offenders, *Death* (saith he) *is lesse greenous vnto* „ *many of them, then the other Persecutions* (how many and greuous they were, hee did before enlarge) is a *staine* to their Profession, and may be a *Caueat* to his Maiesty; it being a marke rather of *desperate Pagans*, then *Consecrated Priests*: for *S. Paul*, though professing his resolution in *Cupio dissolui*, (arguing his desire to be loosed hence, and to be with Christ) yet when his death was vowed by the *Jewes*, he *auoided* it by *information*; and when he feared it at the bench, he *prolonged* it by *Appeale*; and being hard set at *Rome*, after his escape, he acknowledged it with thanks, and accounted it a *riddance* from the *Lions Iawes*: so farre was he from *rusting* into the breach of any *Nationall Law*, to hasten his death. A *Caueat* it may bee to his Maiestie: for the saying of the Philosopher is very true: *Vita tua Dominus est, quisquis suam contempsit*: He that is prodigall of his owne life, cares not whose blood he spils, to archiue his desires. And Parsons himselfe hath confessed in a letter of his, that it is *justly suspected*, that many *Catholike Martyrs* suffer in *England*, not *SO MUCH* for *VERTVE* and *LOVE* to God, as of *CHOLLER* and *OBSTINATE* will to *CONTRADICT* Magistrates. What will they doe now, when by the *Popes Breue* they are armed with Contradiction? which, if it procure due punishment vpon them (as his Maiestie hath well fore-warned, let their

Blood

Phil. 1.

Act. 23. 17.

Act. 25. 10.

2. Tim. 4. 17.

Seneca.

Quodli. p. 129.

Blood alight vpon the Popes head, as the principall cause.

189 Which speech after he hath, Numb. 34. with his „ viperous Glasse, varied into these phrales, [*Hee insinuates, and expressly threatens that there may chance to bee a „ a greater persecution, and more abundant shedding of blood „ which must alight vpon the Popes head*] hee applieth it „ two waies; One is, a Taxatiō of his Maiesties cruelty, as „ expressing heereby his desire to Ingolpe him'selfe in the ef- „ fusion of Catholikes blood; and also his Hypocrisie, shrow- „ ding his iniurious crueltie, either vnder the name of Iustice, „ or vnder pretence of the Popes entermiedling: the other appli- „ cation is by way of comfort to the Catholikes.

190 If I will that hee tarry till I come, saith our Sauour, concerning Saint Iohn, *What is that to thee?* vpon this was bruted the report that the Euangelist should not dye. Mistaking, both breeds & spreads misreports; if ignorantly, it is a pardonable error; if wilfully, it is a palpable dishonestie: which is the verie case of this Iesuite heere. Hee hath laboured long to no purpose, to prooue his Maiestie a Persecutor; now out of the Kings owne words, he would faine make him a Blood-golofer; and to effect that, hee turnes a Gracious pramonition into an expresse Commination; a supposed occasion into a Positive cōclusion; a due punishment by Iustice, into Crueltie by Persecution; and the true cause, into a veile of pretence. For his Maiesties speech is this, *It can neuer bee prooued that any are, or were put to death for cause of Conscience, except that now this D I S- C H A R G E giuen by the Pope, bee the C A V S E of the D V E punishment of many;* which is as much as if his Maiestie should say, *I am so farre from Executing any for their Religion or Conscience, that I haue beene content to winke at their Breach of my Command, and their contempt of Law, assuring my selfe heereofore of their Loyaltie; but now, if I, through fauour, suffer them in my Realme, and the P O P E, by W A R R A N T, forbid them to giue mee securitie of my state,*

Ioh. 21. 22.

Ioh. 8. 42.

so that they shall neither yeeld Obedience to statute, nor giue pledge of their allegiance; if I bee not secured, the Law shall be executed; who then cause it, and must answer for this blood but the Pope? whose *Breues* they now make the onely Allegation for their Refusall? Is not the Deuill therefore truly called the *Murderer* of mankind, because by his *insinuating dissuasion* from obedience, hee brought death to the world? which is the very case betwene the *OATH* and the *BREUES*, his Maiestie and the Pope.

Apoc. 2. 14.

Apoc. 8. 10. 11

191 It concerns the *Pollicie* of the Land, and the Kinges safetie, to exact their Allegiance; it stands with their duetie to performe it, they are willing, the Pope forbids them; their *Refusall* draws on punishment for their former breach of Law: where's the cause? partly in themselves, *dispositiue*, who are naturally inclined (at least *radically* instructed) to disobedience; but in the Pope *Consummatiue*, who, like *Balaam*, puts a stumbling block in their way, that is, armes them with *authoritie* to disobey: Now *causa causa est causa causati*, say the Schooles, he that caused sinne caused Death for sinne. In the *Reuelation*, the third part of the Waters became *Worme-wood*, and many men dyed of the Waters, because they were made *Bitter*; bitterneesse caused death, but whence came the *Bitterneesse*? from the *STARRE* that fell into the Waters, called by the name of *WORMEWOOD*; a perfect Resemblance of the Popes *Breues*: the *Rebellious disloyaltie* of the Catholikes hastned their *ends*; the Popes *Breues*, nourisheth it in them, and hardneth them in it; there's the *Coloquintida* that hath brought death into the pot.

192 His *Comfort* to the Catholikes followeth; First in a „ generall *Theoreme*, that no suffering is so honourable as „ that which cometh with a dishonorable title; So Christ suffered as a disloyall person & a deceiver; So Paul as a disturber. First, that's not simply true; for the ignominy of the title adds nothing to the Honour of the passion, vnlesse the cause bee good, & the partie innocent, either from the iust imputation,

or

or the violent presumption of deseruing that *title*; for good Subjects (like *Cæsars* wife) must bee carefull, not only to be free from the fact, but from the occasion also that might giue *suspition* of the fact: and that was our Sauours case, who both *preached* obedience to *Cæsar* in his Doctrine, and performed it in paying Tribute.

193 But what's this to the Catholikes? yes, saith hee, „ (that's his particullar comfort) *They suffer for the false* „ *Imputation of Ciuill Disloyaltie, whereas it is indeed for* „ *their Religion and loyaltie to God their eternall Prince.* This is that which they call in Schooles begging of the cause, *Petitio Principij*; hee resumes the case which is in question betweene vs, fondly supposing that either the Statutes in that case are against Religion, which are for the Princes safetie, and the States securitie; or that the *Oath* impeacheth the Popes *Spiritual Jurisdiction*; both which we deny: and neither he, nor any of theirs shall euer bee able to euict it, vnlesse they can prooue that Lawes made to uoide the Land of *Seducers*, and *Seeds-men of Rebellion*, be against Gods word: or that our Sauour (with the Keyes) gaue authoritie to *de-Throan* and *de-Crowne* Princes, *either directly* or *indirectly*: which *distinction*, vnlesse it had beene better followed, and more *substantially* handled (saith Master *Black-well*) it had beene better that *Bellarmino* had neuer touch't it at all. What then may we expect of this poore *Atomite* when hee comes to the point? who can breake no ground but with *Bellarmines* Heiffer: for if that Oracle faile in any substantiall controuersie, hee is one of the *Seriphian Frogges*, clamorous in *Inuectiues*, (as they in *Seyrus*) in any sound point either dumbe or dull. And now it is like hee will come to that issue, in this second part of the Paragraph, as hee hath diuided it.

Sueton. Jul.

Mat. 22 & 17.

Confes. at large
pa. 65.

Plin. lib. 8. ca.
85

The second part of the second Paragraph.

De Oratore.

Plut. de profectu.

Cic. pro. Cluent

1 **T**He front of which *Division*, separating it selfe with *Greater Letters* from the rest, would put a Man in hope, that now the point should bee canualed to the purpose; but in the very *entry* hee shall finde, that it is a great Gate, to a *pingle* of trifles. When men are wearied with the greater affaires of State, for their *recreation* sometimes, they will goe to gather *pebbles* at the Sea-side (as *Tully* noted in the *Senators* of *Rome*; and they that haue *full fed* and *drunke* well, haue leysure to beholde the *Celestures*, and *pictures* of the vessels on the table: but in the verie *Entrance* of a maine quarrell, to fall a playing with words, argueth that hee is either wearie of the cause; or loath to come to it; or hath no stomacke to meddle with it; and so would shift it off with such *Childish dalliance*.

2 For wheras his Maiestie presseth the point for triall, how the Pope can in Diuinitie iustifie that speech of his, that the OATH containeth many things **PLAINELY AND DIRECTLY** contrary to Faith and Salvation? he, Numb. 35. challengeth the King of an *Iniurie* in thrusting in the word *directlie*. As if *plainely* and *directly* in honest mens mouthes, & acts, haue not all one meaning: for *plane* among the *Latinists* is not onely vsed for *clare* and *aperie*, *openly*, *plainely*, and *manifestly*; but for *penitus*, and *omnino*, *thoroughly*, *wholly*, & *directly*: except he deriue the aduerbe *plainely* from the Greeke word *πλατύνω* to *deceiue*; a word fitting Iesuits, both their *natures* (who are the onely right *planets* in *Saint Iude*: wandring themselves, and teaching others to goe astray) and their *Art* too, who in vttering *plane* words, conceiue in minde an *indirect* sense. Such an one, the Orator describes, *Hic ille planus improbiissimus, quasi nefario pastus*.

3 In the verie next Numb. preceding, this iangling *Sophister* had changed all the words of his Maiesties speech

speech, cleane contrarie to the Kings meaning, as hath beene shewed; heere his Maiestie puts in but *One Synonymum*, which both in English and Latin, are vsually ioyned each with other; & this giues hint to an exclamation of *iniurie*: he might as well haue blamed *Tully* for ioyning *apertā, simplicem & directam* to one & the same way of happinesse. But his Maiesties *plaine & direct* dealing against all Calumnation is euident, in that hee setteth downe the Popes whole *Brene*, word for word both in Latin and English; whereby the Christian Reader may iudge that his Maiesty purposed not to take any aduantage vpon any tearm, or tittle not there exprested.

De finib. lib. 1

4 „ A second and greater Iniurie followes. His Maiesty vseth a speech which a *Mahometan Philosopher* vttered against *Moses*, and iurnes it vpo the Pope (*Tortus* the *Written Cardinall*, saith it was vttered against *Christ*:) but wherein lieth the Iniurie, vnlesse it bee in the application, that the Pope (an vsurping challenger, and *Onely* a *Brene-compounder*) should bee match't with *Moses*, (a lawfull *Gouernour*, and an holy writer?) otherwise, that speeches vsed by men, or Deuils (take the *Malice* and *Profanes* from them) may bee applyed to the *best*, is not vnusuall or vnwarrantable either in *Dinine* or *humane* learning: thether tend the profitable *Mythologies* of Poets fables, & the morall vse of *Apologues*, applied both to the *best* sort of men, and the most *eminent* vertues.

Pa. 34

Vide Basil. &
Socrat. li. 3. ca.
15. g. a.

5 In *Diuinitie*, that speech of *Saint Paule* against the insulting *Pseud-Apostles*; *Came the word of God out from you, or came it vnto you onely?* is the verie same in effect which *Zidkiah*, the False Prophet, vsed against *Misaiab*, *When went the Spirit of the Lord from mee to speake vnto thee?* Or more plainly & directly, the same words which the *Dinell* vttered to *Christ*, *What haue we to do with thee? our time is not yet.* The very same (*Isay*) our *Sauour* vseth to his blessed Mother, *Woman, what haue I to doo with thee? mine houre is not yet come.* And I thinke there is no doubt

1. Cor. 14. 36.

1. Reg. 22. 24

Math. 8. 19

Ioh. 2. 4.

Math. 4. &
P. al. 91.

but that the same text of Scripture, which the Tempter mis-applied to the breaking of our Sauours necke by presumption, may bee Christianly applied to the comfort of a distrest soule in a surance of Gods prouidence.

6 If peraduenture the *Apologier* had not truely charged the *Pope* in that applied assertion, some might haue thought it a wrong, (or as this high-stiling Iesuite tearmes it) a *more grosse point and iniurious*: but peruse the whole *Breue*, there appeares not one, either authoritie or reason, brought to confirme his said bold *Affertion*; but as if hee were an *Oracle*, to *Speake* and *away*, as Saint *Augustine* said, *Hac Manichæus dixit & abiit*, it not standing with the *Popes irrefragabilitie* to yeeld a reason of his conclusions: or as *Gallen* (whome *Tortus* in this place citeth for that speech of *Auerroes*) speaketh of such another, he delinereth his *Theorems* so confidently, as if either hee had a *mouth that could not erre nor trip*, or as if none were able or worthy to finde any probable contradiction against his speech.

7 „ A third thing is an *ABVSE* offered by his *Maiestie* to the words and meaning of the *Breue*; namely that the *King* should charge the *Pope* of new & vndiuinelike *Doctrine*, for saying that the *OATH* containe many things, apertly contrarie to faith and Saluation; as if thereby the *Pope* should say or meane, that naturall allegiance to their *Soueraigne* and *King* were directly opposite to *Faith*, and *Saluation of Soules*.

8 His *Maiestie* (vnder Correction) hath done the *Pope* too much honour, in vouchsafing an answer (especially with that iudgement) to such pelting stuffe of a *WOFFULL Breue*; wherein he hath beene so sincere from detorting any thing, that the *Pope* could not haue met with any more *Candide* and *Ingenious* writer: neither is it to bee thought, that the *High-Priest* himselfe, would haue vsed such a *Sawey* tearme of *ABVSE*, as this rightly *Male-part*, that is, *Mis begotten Cataphresticall* companion

on hath done. But if it appeare that the Popes words imply so much, and that necessarily, *Quid dabitur viro?* what shall bee done to him that knetcheth this opprobrious *Cuttye*? For what is this vncircumcised *Iesuite*, that hee should, in so base tearmes, *scurrilize* so great a King?

9. This therefore is his Maiesties argument: *Who soeuer pronounceth THAT OATH VNLAWEFULL AND FLAT CONTRARY TO FAITH*, which containeth nothing else in it, but an acknowledgment of all naturall and Ciuill Obedience, due by the Subject to the Prince, hee bringeth a *NEW STRANGE, and VN-DIVINE-LIKE ASSERTION*: but the Pope doth this in pronouncing so of the *Oath of Allegiance*, which containeth in it nothing else: therefore, his Assertion is strange, vn-couth, and dissonant from Divinity. Where's now the Rub? In the *Minor* perhaps; suppose it be so; that's but a faulting in the tearmes, no abuse to the person, no injury to the words; modesty would stay for the prooffe, not hasten the doome, especially in such tearmes of *Sancie Bitternesse*. If therefore the *Assumption* had beene insisted vpon in the *Consequence* thereof, (for therein is the *Cardo* and Marrow of the Question; scilicet, that the *OATH* containeth *NOTHING* in it but *THAT* which concernes Ciuill and naturall Obedience) This had beene schollerlike and Christian dealing, and to the purpose: but the very words of the *Oath* it selfe, doe ratifie his Maiesties collection and inference.

10. For the *Oath* (as hath beene shewed) consisting of two parts, *assertine* for the Kings Right to his Crownes and Kingdomes; and *negative* against any forraine challenger or Intruder whatsoeuer, or vnder any pretence whatsoeuer (for so the *Oath* doth manifestly diuide it selfe) his Maiesties Arguments then thus hold: First, *THAT OATH*, the positive and exclusive parts whereof doe not touch nor impeach any Spirituall Iurisdiction or Authority, directly or indirectly, containes nothing in it but matter concer-

Letter to the
Catholikes.

Macrobius de
Lentulo, Sat. 2

ning Civill Obedience; but neither of the parts in the OATH of Allegiance doth so (for Depositing of Kings, or Absolving Subiects from their duty, or inciting Rebellions (forraine or domesticke) comes not within the reach of Spiritual Jurisdiction) Ergo, &c.

11. Secondly, nothing can be contrary to Faith and Salvation, but that which crosseth some point contained within, or grounded upon the Articles of Faith comprised in those Creeds which the Church hath allowed; the OATH of Allegiance crosseth none of those, nor any part in them, vnlesse the Popes authority in Temporalibus be an Article of Faith, and so be referred to Ecclesiam Catholicam; but that cannot be, for among many other of their owne Writers, their Arch. Priest refels (and repeats it often) that because the Church hath not yet concluded it to be a point of Faith, whether hee hath any such authority or no; or (if hee haue) not determined how farre it stretcheth, if to Excommunication, yet not to Eradication (saith he) neither directly nor indirectly: (surely then not to Deposition from their Crownes, or Instigation to Rebellions:) Ergo, It crosseth no point of FAITH.

12. And therefore his Maiestie said well, that the Pope had done honestly and discreetly, if hee had put downe the speciall words, at which he quarrelled in the OATH; and this Libeller had reuealed some sparkes of integritie, if he had shewed One point soundly prooued, wherein it touched Matter of Faith, before he had fetch't vp his pinguem Salinam out of his filthy throat, to cast an Asperision of Abuse, Canill, Calumniation, and voluntary mistaking the question, vpon his Maiestie: For if there be any of these, it is in the Pope, who mistakes either the meaning of the Oath, or the Limits of his owne authority.

13. His Maiesty is in the right, and the assertion which he gathereth, out of the Popes words; that he denieth the acknowledgement of Civill Obedience, is no surmised principle, but a necessary Inference; as also the Examples which his

his Maicsty bringeth out of *Scriptures, Fathers, and Councils*, are most proper and direct to the purpose.

14. The *dilating* and *multitude* whereof, vexeth this „ *Epistler*, and makes him, in scorne, first, to call it a *Flourish*. (So some did account *that* for the noise of a *Thunder*, but a ratling in the aire with an vndistinct sound, which others acknowledged to bee the voice of an *Angell* answerable to the occasion ; and the *Sword*, placed at the entry of *Paradise*, appeared but a *flourish* of a Blade, yet it strooke a *terror*, and recordation of their former disloyaltie into our first parents ; as *these* commemorated examples might into the hearts of Priests, and those *Catholikes* of their *wish-held Obedience*, were not their consciences feared, and by preiudice made vncapable of such tender Recognition.) But *David* seemes a *Fondling* (saith *S. Augustine* :) To whom? To *Achis* : *id est, Stultis & ignorantibus* : to them, which themselues are both *Fondlings* and *Rudesbies* : and these authorities but a *Flourish* to a Superficiall *Iesuite*, that neuer could diue deepe for any learning.

Ioh. 12. 29.

Gen. 3.

Aug. in Ps. 33.

15. „ Secondly, hee tearmes it a *Borrowed Discourse* „ *from THEIR Authors*, because otherwise wee are drie „ *and barren*, if we say anything which they doe not say : witnesseth that challenge which was neuer yet foiled nor answered, that for 600. yeeres after Christ, all the *Scriptures, Fathers* and *Councils* stand for our Assertions ; not *One true, naturall, vncogg'd or vnadulterate*, for any point then propounded, and *Rome* now maintaines against vs. Third- „ *lie, a Combat with a shadow*, because *THEY* are not ad- „ *uerse to vs in the matter of Ciuill Obedience*. For first, „ *THEY* hold that *Subiects* must obey both good and badde „ *Princes*, in all things *LAWFULL*. But who must iudge what's *lawfull*? The *Apologue* is knowen ; if the *Lion* say the *bunch* of flesh in the forehead be an *horne*, though it be not so, 'twill be accounted so.

16. „ Secondly, *THEY* teach that the *Prince* is to be „ *obeyed*

1. Tim. 1. 9.

Sir Tho. More
consol. in Tri-
bulat.

Iac. 1. 26.

1. Tim. 6. 10.

„ obeyed *propter Conscientiam*, yet not *contra Conscientiam*;
 „ for Conscience sake, not against Conscience. That is no
 sound doctrine in the negative part; for euen against a
 mans Conscience, the Prince is to be obeyed, vnlesse that
 he which disobeieth. can prooue his Conscience to bee the
 same which the Apostle describeth; A good Conscience ac-
 companied with true loue and faith unfained; for there may
 be *Asinina*, and there may be *Lupina Conscientia* (it is the
 distinction of one of their owne great Martyrs, named by
 the Cardinall in his Letter:) some mans Conscience may be
 so streightned, that it will streine gnats, and make a scru-
 ple of euery thing that is commanded; and another so
 vast, that he will deuoure whatsoeuer is enioined him.

17. And this distinction meets with that vaine Chal-
 lenge of his, which is the third thing he obiects: *Let them*
 „ (saith he) *shew but one only authorsty, example, or testimo-*
 „ *nie out of Scripture, Fathers, or Councels, that Princes must*
 „ *be obeyed against Conscience or Religion, and then wee will*
 „ *grant he speakes to the purpose.* If hee had said against Con-
 science rightly instructed, and purely cleansed; and true Reli-
 gion soundly warranted by Gods word, wee contend it not,
 we cannot: We say with S. Augustine: *Si aliud Deus, aliud*
Imperator iubeat, contempto hoc, obtemperandum est Deo.
 But seeing that Conscience may both Erre, and be polluted;
 and the Scripture insinuates, that there may be a vaine and
 defiled Religion; there is nothing more easie for prooffe, or
 euident for demonstration, then that Obedience is to bee
 enioined euen against Conscience, if it be erroneous or Lea-
 prosu; and against Religion, if forged and falsly so called. For
 if knowledge (which is the ground of Conscience) may bee
 nick-named (as the Apostle tels vs it may) and so no know-
 ledge indeed; much more, both Conscience, which applieth
 that knowledge to particular acts; and Religion, which
 deriues out of that knowledge her supposed Theologicall
 Principles, may bee so: or else, both Heretiques and
 Schismaticques, who can and doe plead Conscience for
 their

their standing out, haue receiued great wrong from the Church of God.

18. And therefore, either the Pope, or this Proctor of his, should (if they were able) shew what that point is, one or moe, in the *Oath*, that is contrary to a *Good Conscience*, and *True Christian Religion*; which because they neither haue, nor can, his Maiesties Conclusion is vncontroulable, that the Pope hath prohibited *Catholikes*, to performe euen Ciuill Obedience to their Souereigne, and therein hath crossed both precepts and examples of *Scriptures*, *Fathers*, and *Councels*, touching that point.

19. To the examination whereof, or some of them rather (for where he cannot cauill, there he suppresseth) this great *Bible-Clerke* vouchsafeth to condescend, Num. 38. His examination of the *Scriptures* consisteth, first, of „ an *expunction* : for the foremost, which toucheth the point neereft, wherein the people professe their vnlimited Allegiance to *Iohna* in *ALL things to obey him*, that's gone into the *Index Expurgatorius* ; such *vn-confined* and large Obedience to Princes, makes not for the Popes *Triple Turbant*. Secondly, of a *Concession*, that he granteith the „ *Examples which his Maiestie allegeth of the Israelites obeying Nabuchodonozor, Pharao, and Cyrus, to bee true, because it was onely TEMPORALL Obedience which they exhibited*. If by *Temporall* hee meane concerning *Matters* meerely *Temporall*, hee abuseth the Reader ; for they shewed their Obedience to be due, and performed it in *Matters of Spirituall Seruice* ; for, to Offer *Sacrifice* vnto the Lord, by his owne appointment, and message deliuered to *Moses* their *Superior Spirituall Gouvernor* (as this fellow calsh him Numb. 39.) vpon dread of danger, & punishment for the neglect, is an *high case of Conscience and Religion*, yet would they not attempt it without *asking* and *obtaining* the Kings Leauē. So the Commandement of *Cyrus* was in a cause meerely *Ecclesiasticall*, viz. the *building of the Lords house at Ierusalem*, and transporting thither

Iosh. 1. 17.

Exod. 5. 1.

Verse 3.

Ezr. 1. 2.

the *consecrate Vessels*, according as the Lord had commanded him : (for God puts the managing euen of Spirituall affaires vpon the Kings charge ;) *This*, without HIS license, the *Israelites* endeouored not ; but being appointed, they refused not.

20. The third part of his Examination, is a *Counter-scarfe of Examples* opposed against the Instances in the Apologie; some *Canonicall*, and those varying from the point; as that of the *three Children, who refused to adore the Golden Statua set up for that purpose by Nabuchodonosor*; and of the *Israelites, who would not obey Pharaos Commandement to Sacrifice in Egypt, but they would doe it in the Wildernesse*; and of *Daniel, refusing to eat of the King of Babels meats*; some of them *Apocryphall*, and nothing to the purpose; as that of *Tobie his burying the dead, contrary to Proclamation*; and *forbearing the Assyrians meats*; and lastly, that of the *Machabees, refusing to eat Swines flesh, and to Sacrifice, notwithstanding the Commandement of Antiochus*.

21. For which refusall and disobedience, they had ALL their *especiall warrant*, by the reuealed will of God. Against the *adoration* of that Image, the whole second Commandement of the Morall Law: for *Sacrificing* in the Wildernesse, the *expresse Precept* by the mouth of *Moses* from the Lord; not as he cunningly sets it downe, Numb. 39. *that they disobeyed, because THEY PERSWADED THEMSELVES, that God would haue the contrary* : For *SELFE-PERSWASION* (which oft times proceeds from *Selfe loue*, and ends in *selfe-deceit*) is no *warrantable* restraint from Obedience. *They that kill you* (saith our Sauour to his Disciples) *perswade themselves that they doe therein God good Service* : good intentions, from selfe-perswasions against Gods Command, are meere impieties ; *Izza* and *Izziah* may be examples. For *Daniels abstinence*, (if it were a case of Conscience) first, *hee had warrant* for it by the Law of God, wherein, either such

meats

Dan. 3. 12.

Dan. 1.

Tob. 1.

1. Mac. 1.

Exod. 5. 1.

Ioh. 16. 2.

1. Sam. 6.

1. Par. 16.

Leuit. 11.

Deut. 14.

meats which the *Babilonians* eat were prohibited; or, if not forbidden, yet were *serued* in or eaten with certaine idolatrous Ceremonies, contrary to Gods word, as appeareth elsewhere in that Prophecie; for which cause the Holy Ghost doth call it a *Pollution*: and the same was *Tobies* case also, for his *abstinence*; But, if it were a ciuill duty, as being a matter of *ordinary diet*, then (being commanded by the King) his disobedience had not beene iustificable, vnlesse that first hee had obtained *leane* of the Kings Chamberlaine, or master of the household; and secondly, had by Prophecie foreseene Gods *blessing* vpon that his abstinence.

22. *Buriall* of the dead, (for which *Toby* is instanced) as 'tis a matter of *Christian Ceremonie*, so is it also an *humane* respect, and a point of Ciuill Courtesie: (*Let the dead bury their dead*, saith our Sauour of them that were no very zealous Christians:) but did *Tobiah* this, though contrary to the Edict, yet *openly* against it, and in *Contempt* of the King? Himselfe saith no; he did it by stealth, *furtim abriprens*, and in the *night* after Sun-set; and being detected, he *fled* vpon it: take it either way, was his disobedience in *such* a case iustificable? No. The *Machabees* for their *refusing* to eat, and *circumcising* their children, against *Antiochus* command, had their *double* warrant from the written word; the one for *Ceremony*, the other for a *Sacrament*: and the reason is yeelded in the Text, because they *would not breake the HOLY COVENANT*, they were *put to death*. If then the Pope or his Aduocate could shew, in the *Oath of Allegiance*, any one particle contrary to the will of God, either revealed in his word, or by speciall message and Commission deliuered, the refusall were iustificable, and these examples prest to the point. But, to speake in the language of one of their owne Writers, *Seeing they can bring no one argument to prooue, accepisse se à Deo tale mandatum, that they haue receiued any SUCH PRECEPT FROM GOD* for their Refusall, it is a

Dan. 5. 4.
Dan. 1. 8.

Verse 13.

Matth. 8. 22.

Tob 1. 21.

1. Macab. 1.
65 &c.

Lorinus in acla
ca. 5. 29.

WILFVLL PERVICACT, no LAWVLL DISOBEDIENCE.

Plat. Theat.

23. And yet (as if he were master of the field) hee sets
 „ vp his Trophee with this *vanity*: *You see the places of*
 „ *Scripture alleged by the Apologier, make nothing for him,*
 „ *yea, are flat against him.* Iust so doth *Plato* describe his
Crauen Cocke, after about or two skipping out of the Pit,
 and crowing a Conquest, being ready presently to Cry
Creake. Reuiew the Encounter briefly, and then let the
 Spectator iudge, whether this be not a Thraasonicall im-
 pudencie. His Maiestie, to prooue that the Pope, in pro-
 hibiting to take the *Oath of Allegiance* (which containeth
 nothing in it but an acknowledgment of meere *Ciuill O-*
bedience) hath done that which the Scriptures will not al-
 low, citeth many texts wherein all *Temporall* Obedience
 is performed and commanded, euen to *Pagan* Kings:
 which places, so farre foorth as they concerne *Ciuill Alle-*
giance (and his Maiestie brings them in for no other pur-
 pose) this Epistler, Numb. 37. *granteth to be truly alleged,*
and the same which they themselves allow. Yet heere, Numb.
 40. he proclaimeth that they *make flat against the Apologi-*
er, and all for the Catholikes. So did the Diuell pronounce
 of the Kingdomes of the earth, *All these are mine*, when
 he had not a foot (by right) in any *one of them*; no more
 then the mad fellow in *Ælian*, who thought that *All the*
Ships which came to the Hauen, were his owne.

Luc. 4. 6.

Var. Histor.

In Psal 124.

24. But much more (saith hee) Numb. 41. „ *The*
 „ *authorities alleadged out of the Fathers; for they (especial-*
 „ *ly: that of Saint Augustine) are flatly FOR the Catholikes*
 „ *Refusing, and clearely against the OATH enioyned.* How
 „ so? Christians in temporall matters obeyed *Julian* (saith
 Saint *Augustine*) though an *Apostata* and an *Idolater*; our
 Christian King requires no more, the *Oath* enioynes no
 other thing: they, in cases wherein appeared difference be-
 tweene Christs honour and the Emperors command, refu-
 sed; and if there bee any *such thing* in the *Oath*, let Catho-
 likes

likes forbear to swear, but shew *that* point which is different from true Religion. If not, then hath the Popes *Breue* crossed that Fathers Doctrine and the Christians practize; and so *S. August.* must needs make for the Apologier. And so doth also *Iustin Martyr*: for, excepting the *adoring of God*, in *ALL other things* (saith hee) *wee cheerefully serue the Emperor*; but the *Oath* enioineth nothing that impeacheth or crosseth *adoration* due to the Almighty. To say, (which is their vsuall shift) that the difference beeing between some *Contents* of the *Oath*, and *THEIR Religion*, therefore they are not to obey, that's a vanitie; & yet that is their Anchor-hold, when they are hoisted and put to the push. Suppose (saith *Parsons* in English, *Creswell* in Latin) that a prince professeth that hee will bring in a more *sound Religion*, that's not to the purpose, he is *bound to defend the Romish Faith*; assuming that of *THEIRS* to bee *Christs Religion*, which wee (looking to their Doctrine and opinions) account to bee a *Mass of Heresies*; and, respecting the vsurped Iurisdiction, haue prooued & found to bee the *sulphurated fuell* of all disloyalties.

Apol. 2. ad. Imper.

Philopater.

Iosh. 9.

Molina tract. 2. de Institut. disp. 29. Simanch. lib. 23. sect. 11. Institut.

25 And therefore that Protestation, which hee makes
„ Numb. 42. *Wee will serue our Soueraigne; wee will goe to*
„ *Warre with him; wee will fight for him, and doe all oiber Of-*
„ *fices of temporall duetie*: & that Numb. 44. *Wee will ac-*
„ *knowledge him ONLY inferior to God, in his temporall go-*
„ *uernment*, is but an Hypocriticall flourish of words, (like the *Gibeonites* coufenage) without truth of heart. For their positions, (which hee there cal's Rules of Catholike Doctrine) are directly contrarie; *The King can vse his temporall sword, but at the Popes beck* saith one; and if a *Christian King* bee an *Hereticke*, saith another, *immediately his people are freed from his command, and their subiection*. What seruice then may his Maiestie expect, being now (by *Mathias de Tortoore*) pronounced an Heretike, and by the Popes *Intorto Breui* curb'd and cut short of his Temporall Supremacie?

*Ad Scapul.
Contra. Parm.
li. 3.*

*Orat contra.
Auxent. ep.
lib. 5.*

26 The same will bee the euent of the other Fathers, cited by his Maiestie; for if the King bee ONLY inferior to the true God, (as saith Tertullian:) if above the Emperor, there is none but ONLY God, which made the Emperor, (that is Optatus his speech:) then makes it fully for the OATH, which denieth the Pope to haue any authoritie ouer our Soueraigne, either to depose him, or dispose of his Kingdomes and subiects: for that were to binde the King to his Good behaviour, and make him a most base vnderling to the Pope: because Deposing is the highest point of Supremacy, and the basest for indignity that a King can indure, and belongeth to none but God only, who is the alone superior to Kings, as those Fathers confesse; or to an inferior, for message & relation, and that by Gods speciall and personall command, as was the Case of some Kings, by Prophets. Yet for all this, these also must make for the Catholikes.

27 Nowwithstanding, it seemes the speech of S. Ambrose doth somewhat trouble him, who professed, that otherwise then with SIGHS AND TEARES, he neither might nor could resist; for such are the Weapons of a priest: (how then wil the High-priest of Rome, iustifie his Breues of Interdiction; and his Faculties of Absolution; and his Bulls of Rebellion against Princes?) and how maketh this Flat for the Catholikes refusing the Oath? therefore in lifting this Father, hee is curious, and that by a double Interrogation.

28 „One, Did Saint Ambrose by this, acknowledge that „ the Emperor had higher authority then bee in Church matters? that's Extra Olear, not the case in hand. Superioritie in Ecclesiasticall causes, hath the proper place in answer to the Cardinalls letter, where it is to bee disculled. The point now controuerted vpon Saint Ambrose his speech, is whether the Pope hath done like a Priest, in forbidding the taking of an Oath, which concernes nothing but Ciuill obedience? if hee haue not; then Saint Ambrose and hee are different. Indeed, so much of his Breue as was written

ten with the fresher moisture of his inke, the raine-water of his teares [*magno animi dolore; afflictio nostra; Cordis dolore*] these passages (I say) were *Ambrose-like*, and *Priest-like*: But when hee comes to put in his *Caneat*, with the Copres, gall, and *Vinegar*, [*acrimo exigimus*] the sharper Ingredients of his Prohibition, these are the waters of *Marab*, so bitter, that none (of a Religious palat) can drinke them: and therefore Saint *Ambrose* leaues him there: *for by any other meanes* (saith that holy Father) *then by TEARES and SIGHES, I cannot, I ought not to resist.*

29 And the Popes predecessor, *Gregorie the great*, more openly forsakes him; for *he* hauing receiued a lawe from the Emperor to bee promulged according to command of his superior, misliking the *Edict* (as contrarie to religion, in his opinion, sets down the reasons of his dislike, but *publisheth* the law notwithstanding, according to the Emperors mandate. *THIS* Pope deales cleane contrarie with the *Oath*, neither shewes his reasons of disallowing it, nor yet suffers it passe for currant, but plainly *forbids* the taking of it; and yet saith this vaine Epistler, this example of Saint *Gregorie* makes *flat* for the Catholikes.

Epist. 61. lib. 2.
Indict. 11.

30 The other interrogation concerning Saint *Ambrose* is, „ *Whether, if the Emperor had offered him an OATH* „ *repugnant to his Religion and Conscience, hee would haue taken it?* to which, first he answereth both for himselfe & „ vs too, *Surely no.* And this also is *impedimentum*, nothing to the Catholikes; for neither is there in the *Oath* any matter touching Religion, other then *that* Obedience, which by true Religio is allowed; neither is *their* Religio & *that* holy Fathers more semblable (especially in that point of Obedience) then *chaffe* and *wheate*, then *Golde* and *drosse*. But suppose that Saint *Ambrose* would refuse such an *Oath* vrged vpon him, would hee with all *for-bid*, others to take it, by warrant of Interdiction? *Surely no?* for in as great a point of Conscience as that, his answer was, *I haue done what*

Ibid:

what belongs to a priest, *Quod Imperatoris est imperator faciat*, for the rest, let the Emperor doe as an Emperor should; that is, I haue discharged mine office, answering like a Priest, in making known the vnlawfulness of the Emperors demand, now leauing it to the Emperors pleasure, I haue no other meanes of resistance, but *greefe*, and *teares*, and *sighes*.

Ieronym. in
Mar. 3. 17.
In psal.

31 And this to bee the *Proper Office* and right course of Pastors and Preachers, the *Fathers* haue obserued in an elegant Allusion to that name of *Boanerges* the sonnes of Thunder: for *Preachers* are *Clouds*, saith *S. Augustine*; among which, if by the power of *Sunne* and *Starres*, an exhalation be forced vp, and by coërtion so straightned, that it cannot haue passage; by counterforce of both their strengths (the one impelling, the other resisting) the Clouds breake into Thunder; yet that dreadfull noise ends in moisture and raine: *Nam Deus fulgura ad pluiam fecit*, saith *S. Hierome*; that is, (as they moralize it) *Superiors* and *Gouernors* command that vnto Bishops and Pastors which is vnlawfull; they yeeld not, but shew causes of their Recusance; not preuailing (but more pressed) they lay open those iudgements which in such cases God hath reuealed, there's the *thunder*: yet, when that is done, they goe no further, but end in *teares*, and *prayers*, *Vt exstinguat misericordia quod Iudicium vrit*, that pittie may moue where threats perhaps exasperate, saith the same *Father*. This did *S. Ambrose*, & yet must this exāple make for the Pope forsooth, who surely, by that resemblance of *S. Ieroms*, shewes himselfe that either hee was neuer good Pastor; or else his *Breue* is a strange Meteor, which begins with moisture (*Teares and Lamentation*) but without either rendring cause, or shewing reason, ends in a *Thunder of dreadfull denunciation*; like the Crocodile that first weepes, and then rages.

Ibid.

32 Secondly hee giues a reason of that his negative for *S. Ambrose*, why hee would not sweare in a matter repugnant to his Religion, and that by three instances of

offact. (in all which — *moncat Cornicula risum*, for like
Æsops chough hee hath borrowed them all from *Allens*
Apologie, neither serue they for any purpose, but to ecke
out his Pamphlet,),, The first, *His deniall to dispute with*
Auxentius the Arrian in the Consistorie before Valentinian,
required thereunto in the Emperors name, by Dalmatius a
Tribune and a Notarie, (for so the Text hath it, *Dalmati-*
us Tribunus & Notarius conuenit, not as hee varies it,
the Tribune bringing with him a publique Notary to testifie
the same) with the reason and ground of his refusall,
That Bishops must Iudge of Emperors, not Emperors of
Bishops, in matters of faith.

Horat.

33 It is true, and Saint *Ambrose* did well in it, and said
wel for it; his fact and reason both were Christian like;
person, place, and cause, making wholly against his consent.
For to appeare before HIM as a Iudge in Diuinitie
and so high a point (whome *Aristotle* would scarce admit
to bee an Auditor in Philosophie) had been a great weak-
nesse; first, the Emperor was a young man, not onely in
yeares but in grace, neither yet baptized, nor rightly ca-
techized; secondly, *preiudiciall* in his opinion, hauing al-
ready enacted a Law for the Arrian Doctrine, which was
the matter disputable; *Tolle legem si vis esse certamen*, saith
S. Ambrose; Thirdly, *ouer-awed*, at least misled by his mo-
ther, a woman *Hereusically* affected (and that Sex must pre-
dominate which way soeuer inclined:) fourthly, the cofe-
rence must be in a publique consistory, among a multi-
tude of Iewes, Gentiles, and Heretiques, where hee could ex-
pect no other issue but what the Apostles found, when they
spake with diuers tounge, Mocks, & Scoffes. For there are
some places, not fit for Christians, either their Actions or ar-
guments. Our Sauour himselfe could doe no great mira-
cle in his owne Country; not that he was unable for want
of power, but hee saw it was vn-*auaileable* through their
lack of faith: and why should that Holy Father cast his
Pearles before Swine?

Ethic. 1.

Vide Ambros.
Epist. li 5. &c.
Sigonius de
Occident. Im-
perio. lib. 8. an.
383.

Act. 213.

Mar. 6. 5

Math. 7

1. Cor. 14. 32.

Occam in Dialog.

1. Iohn. 4. 1.

34 His reason of deniall was Diuine-like; deniall (I say) not of *comming*, for *uenissem Imperator ad Consistorium*, saith Saint Ambrose, I had come, most noble Emperor, vnto the Consistorie (according to the Summons) saue that the Bishops and people both with-held me; but of *disputing* before the yong Emperor as a Iudge in causes of Faith, which might not be, the spirits of Prophets being subiect to the Prophets, by the Apostles rule.

35 May not then a Prince iudge in cases of Religion and Faith? No, not *Iudicio definitiue*, to determine what is sound Diuinitie or not, and so impose that vpon the consciences of men, for Faith, which H E E alone defines to bee so: but *Iudicio exequutiue* or *Iurisdictionis*, he may and ought, when the Church hath determined matter of Faith, command the professing thereof within his Kingdome, as the soundest and worthiest to be receiued. For so some Schoole-men distinguish of *Iudgement*, making it, first two-fold; *Definitiue*, to set down what is to be thought of each thing, and so prescribe it to mens beleeve (and that is the principall prerogative of God himselfe:) and *Secondariie* of the Church *representatiue*, guiding her iudgement by Gods voice, which is his word: the other of *recognition* or *sifting* out the truth, which they make three-fold; either *discretiue*, to trie whether things either bee or bee not, or whether they bee that they see me to bee (and that's common to all Christians, to trie the spirits whether they bee of God or no:) or *directiue*, to leade others into a right iudgement, by reuealing the Truth, & instructing them; Which, being a publik duty, is proper to the pastors of the church: and thirdly *decretiue* which is in the Prince, both *affirmatiue* to binde those within his compasse (as well Clergie as Laity) to the obseruing of that, which is so tryed and adiudged; and *negatiue* to suppress the Contrarie. This last, to iudge for the truth, Saint Ambrose denied not to the Emperor, yea it was his greefe that hee did not so; but to Iudge of a truth, whether it should bee so or no, as in this verie

verie case (being a *high myserie of Faith*) Whether Christ should be the Sonne of God or not? which God himselfe by his word had warranted, and the Church by the assistance of his Spirit had already determined and established: this (I say) he denied, especially to *Valentinian*, who wanted (as it seemed) those *three* qualities, which are principally required in iudgement: first, *authority*, for it is the Churches right to determine in matters of doctrine; secondly, *Prudence*, to which many yeeres are required, saith the *Philosopher*, but the Emperor was very young, and a *Novice* in the rudiments of *Faith*; thirdly, *Iustice*, which hath *indifferencie* euer annexed, and that in *Valentinian* was defective, who had forestalled the same with a *partiall* Law for the *adverse* part: a strong barre against true iudgement; for men are hardly remooued from priuate opinions, much lesse Kings from their Lawes once published, especially in points of Diuinity; because such *Retractions* will alwaies leaue an aspersiō, either of *Ignorance*, *Rashnes*, or *Inconstancie*.

36. His *second* and *third* Instances follow, as *stale* as the former: (for this fellow liues vpon *Allens* scraps) S. „ *Ambrose* denied to yeeld up a Church at the Emperors command for the *Arrians* to assemble in: as also he refused to send „ the *Consecrate Church-vessels* to the Emperor, requiring „ them: and his reason for both was, *Qua diuina, &c.*

37. That is, things separated to *holy vse*, and houses dedicated to Gods Seruice, are not to be alienated to *common vsage*; for *Bis Dei sunt quas sic Dei sunt*, say the Fathers: God hath in them a *double* right, as King *Dauid* confessed; first, as *his gift to man*; secondly, as *mans gift backe againe to him*: which *two-fold* cord tieth them so strong, that it is an *Anathema* for any (not consecrated) to challenge them; yea, for them which are consecrate, if they doe not onely put them to that vse alone for which they were dedicated: otherwise the *Sacrifices of the Lord* (euen in the hands of a Priest) may yeeld an *euill saour*: much lesse are they to

Aquin. 22. q.
60. & 67.

Arist. Ethic.
lib. 9.

1. Chron. 29.
14.

1. Sam. 3.

bee betrayed to *hereticall pollution*; for why should the Church, separated to the honor of Christ, be opened for entrance to Blasphemies against Christ? This was *S. Ambrose* his reason of deniall.

38. „ Now what of all this? *Hee that thus refused in these things, what would he haue done if hee had beene pressed with an OATH against his Conscience?* Surely, if the Emperor had commanded him to haue *abjured his Faith*, he would (as hee did there) refuse by deniall; render his reasons with all *humilitie*; and, if occasion so required, rather *yeeld* his body, then betray his *faith*; and in the meane time *weepe* for greefe, to see Christ so wronged, and his Soueraigne so misse-led: (for so himselfe professeth often.)

Vide ut supra.

39. But put the case aright; if the Emperor had pressed him, because he saw his diuersitie of opinion in Religion, to sweare his true *Allegiance* vnto him; to *abjure* all vsurpers or challengers of his Crowne, either pretending right vnto it, or claiming any authority to *depose* him, or *set free* his Subiects from their obeysance, would hee not haue taken THAT OATH? Yes, he that pleaded so *diuine-like* for Gods right vnto the Emperor, would for the Emperors right haue been as zealous, acknowledging vnto *Cesar his due*, as vnto *God his duty*: so farre would he haue beene from the Popes veine, to send out *Brenes* and *Prohibitions*, thereby to nourish mutinous and intestine Rebellions. For euen in those cases of conscience before specified, when all the *Citizens of Milan* stood for him, and the Souldiers denied to attend the Emperor to any but *S. Ambrose* his Church, the people being in a tumult, he desired *them* of the Emperours part, that if they tooke *him* to be *Incentor*, the *Stirrer* or *Procureur* of the same, he might be executed or banished; and protested for himselfe, that for *his* part he neither might nor ought *resist*: and commended the Christian patience and forbearance in the multitude (as an influence of the Holy Ghost) when
with

Epist. li. 5. 33.

with their weapons in their hands, they notwithstanding said, *Rogamus, Auguste, non pugnamus* : Wee request, noble Emperor, we fight not. And is not this directly to his Maiesties purpose, to shew that the Office of a Priest and Bishop (the Pope is none other) is to practise and teach obedience; to greeue vnder pressures, not to make resistance; to pray against vnchristian violence, not to countermand Ciuill Allegiance?

40. But *that* of *Gregorie* toucheth the very quicke; who, as he thought his duty discharged to God, in shewing the reasons why he *disliked* the Law, so did hee performe it very readily to the Emperour in *promulging* the same immediately according to Commandement. And this example (for all the Epistlers sleight account thereof „ *as not cited to purpose*) is a burre in his throat, and makes him cough vp a little borrowed reading, but *that* falsified: for, not denying the promulgation of the Law by the Pope vpon the Emperors mandate, he would faine make „ *it good with a false Glosse*; namely, that *Gregory first* „ **CORRECTED the Law, and so TEMPERED** „ *by him, sent it to the Emperour, so which Adauritius yeelding,* „ *the Pope did publish it, so CORRECTED.* Grant this to be true; *Gregorie* shewed more manners and Religion then Pope *Paul* doth, who neither *quallsfieth* the *Oath* himselfe, nor desires his Maiestie that it might bee *tempered*, nor declares the point wherein it is to be *mitigated*; but like the *new married* guest in the Gospell, scorning his Predecessors *Habe me excusatum*, all sober excuse set apart, as a man wedded to his owne will, and newly possessed of Pope *Ioanes* Chaire, he sends out his peremptorie *Non possum*, neither himselfe will, nor others shall yeeld vnto it.

Luc. 14. 18. 20.

41. But what this *Iesuite* speakes of *correction* or *mitigation* of the Law, before *Gregories* publication, is vtterlie *vntrue*; and were not *his* profession meere impudencie, he would not dare to speake it: for, that the Pope did, after

Epist. 61. lib. 3.
indict. 11.

Epist. 64. lib. 3

Epist. 11. lib. 7.
indict. 1.

some reasons deliuered, adiure the Emperor, *per tremendum Iudicem*, very earnestly, to alter or disannull the Law, is apparant in those words, *Aut temperando aut immutando pietas vestra inflectat*; but before cuer this motion of his was made knowen to the Emperor, the Law was by *Gregorie published*, (for hee was sicke, and could not then write) as not only in that Letter it selfe is manifest, but in another not farre from it, wherein it will appeare, that the Pope hauing *dinulged* the Ediēt, but seeing his request for *Mitigation* not accepted, writes to *Theodore* the Emperors Physician, and intreats *him* to deale with his Lord and Soueraigne about it; the reasons whereof he had not, yea hee would not (he saith) *à responsali suo publicè dare*, publickly yeeld as from his *Chaire and Oracle*, (much lesse by his *Breue interdēt*) but hauing suggested it priuately, he left it to God, and the Emperors *leasure and wisdom*. If, after that, vpon his importunity, it pleased the Emperor to *qualifie* it, by giuing a more large scope to that monasticall desire, yet was not that *yeelding* of his made so *publike* that all might take knowledge of it, but *Gregorie* is faine to make it good vpon his credit, in those words, in that *Epistle* which this *Falsifying Iesuite* mentioneth, but leaueth them out very cunningly, [*Mibi credite*] *Beatus ME*, *our gracious Emperor is so contented*: (it seemeth then that they had read the Ediēt, and receiued it *before* vncorrected.)

42. And is not this most properly applied to his Maiesties purpose? that a Pope, though *misliking* a Law Ecclesiasticall, made *without* his priuity and consent, should not take any *publike exception* against it, but *privately* by Letters; not *prohibit* any to obey it, but *make means* to the Emperors attendants for *mitigation* thereof; and in the meane time *publish* it *PRESENTLY* vpon the *Mandate*, as it was sent vnto him? If the Pope had *remoued* vnto his *Catholikes* the *unlawfulnesse* of the OATH, and yet *willed* them, for conscience to God, and in dutie

to

to their Prince, to take it, and in the meane time promise that hee would indeuour by *intercession* and mediation to the Kings Maiestie, either to *mitigate* or *abrogate* the lawe, then had hee beene more like *Gregorie*, and yet the example make nothing for the Pope or his Catholikes; for *Gregorie* excepted *primately* against the Law, but obeyed the commandement for publishing it; the Pope *openly interdicit* b; *they obstinately refuse* taking of the OATH. The truth is, the submissiue carriage of that Pope to the Emperor, both in his *style* and *deportment*, doth so plunge the great debater of Controuerties, that like one foundred, hee knowes not whether hee should ascribe it to *Gregorie* his *humilitie* or *necessitie*; and so maketh their great Sainted Pope, either an Hypocrite, to giue the Emperor an *Haile Master*, (whome in heart hee contemned, yea, accounted a *Persecutor* saith *Parsons*) or else a *temporizing luke-warme Laodicean* that for feare or constraint would yeeld to any thing against his conscience, that the Emperor should command.

43 The *Councils* follow; and not onely that of *Arles* in *France*, with *siue* other at least (which submitted themselves wholly to the Emperor *Charles* the great in most humble tearmes) but the *four* generall *Councils* (which *Gregorie* compares to the *four* *Euangelists*) summoned at the becke and command of the Emperors, and submitted (for the validitie and establisment of their decrees) to *their* most royall assent: & yet all this is *nothing to the purpose*, saith this *Antapologer*.

44 No? if whole *Councils* submitted themselves in *all* ductifull reuerence to their Soueraignes, not only in matter of *Temporall affaire*, but of *Faith* and *Religion*; then doth the Pope an ill Office & vn-priestlike in forbidding the Kings naturall subiects to acknowledge their allegiance to him in *Ciuill right*. It is euen the like argument which God himselfe vseth in way of Complaint, by comparison, *the SONNES OF IONADAB* *Rechabs*

Sonne

Bellar. de Pontif. Rom. lib. 2. ca. 28.

Num. 49.

Jerem. 35.

Tom. 3 Concil.
pa. 451. &c.

Cic. Acad. que-
sti.

Li. 1. de Concil.
ca. 13.

Sonne, KEPT the commandement of their Father which be-
gaue them, but MY PEOPLE obeyeth NOT mee.

45 Yet heare his reasons, particularlie against that of Ar-
les (for the other, of the general Councils, „He will not
stand to examine, as hee saith, Numb. 55. *Postulant ut exci-
piantur hac inexplicabilis*, quoth the Orator of some that
were driuen to a stand, and inconuenience in *disputation*;) and they are by way of Interrogatories, foure in number.
„First, „in that Synode at Arles, is there any mention of an
„OATH? no more was there in that example which
God brought of *Ionadabs* sonnes, any mention of *Idolatry*
whereof hee complained in his people, but the *Rechabites*
obedience was shewed in *abstinence* from strong drinke; *Is-
raels* disobedience in following *strange Gods*. His Maestie
is now in argument *à Thesi ad Hypothesin*; by comparison
thus: *All obedience was heeretofore by Scriptures, Fathers and
Councells, acknowledged to Princes in ALL causes*; then
surely, in *Hypothesis* is the Pope verie faultie to forbid his catho-
likes to take an OATH, which containeth ONE LY a Re-
cognition of naturall and Ciuill obedience.

46 His second Interrogatorie: „Was this SVBMIS-
„SION in requesting the Emperors assent, because the coun-
„cell was assembled by his Commandement? Yes, for he that
hath the sole authoritie to summon a Councell, hath the sole
power to make good or voide what it concludes „Wit-
„out the Emperors liking, it is probable they met not, saith this
„Iesuite, (which he borroweth frō *Bellar*): but the cheef com-
„mission came from Rome. How wil that appeare? The Popes
name is not once mentioned, either in the Preface or bo-
dy of the whole Councell; but the words are plaine, *In
IMPERATORIS*, *fraternitatis nostra carus est aduna-
tus*, by the commandement of our most Religious Emperor our
brother-hood is heere met in one: and the year of his reigne
is there prefixed.

47 Yea, „But in a Councell at Wormes, the first that the
„said Charles caused to be Celebrated in his Dominions, An-

no 770. it was left Registered, *AVTHORITAS ECCLESIASTICA, &c. ECCLESIASTICAL AVTHORITY* teacheth that councels may not be held without the allowance of the Bishop of Rome. A manifest vnt ruth made good by an obscure Author, out of a Councel either not assembled, or neuer recorded. *Canizius* who in his Chronology seems very diligent in nūbring all the Councels both vniuersall, prouinciall, and Nationall, names it not. *Genebrard*, himselfe a Frenchman, reckoning all the Councels which the Emperour *Charles* assembled, mentioneth it, but neither dates it, nor warrant's it, as hee dooth the rest at *Arles, Towers, Chalons, &c.* All which hee mustreth in the yere 113. but in the yere 770. he acknowledgeth no such thing. *Binus* (no idle compiler of the Councels) names it onely in that yere, and leaues this note vpon it, *In the French Annals in the life of Charles the Great, there is found mention of a Certaine Synode, to bee Celebrated at Wormes, QUID IN EO GESTVM FVERIT NON CONSTAT.* *Caranza* the Epitomist nameth only one at *Wormes*, held in the yere 816. or there abouts, vnder *Lewis* the second; but of any vnder *Charles*, either as King of *France* which must bee (if it were) *Anno 770.* or Emperour, which was not till the yere 800. at least, he saith not a word; and yet out of such a smothered Record lurch't out of *Baronius*, and hee mistaken, this fugitiue must fetch a definitiue sentence, to warrant no Councell good celebrated without the Popes authoritie from assembling: that is to say, at one push to ouerthrow the credit of all the Councels, both generall and particular, for the better part of 900. yeares after Christ, especially when the Churches had rest, and flourished vnder Emperours and Kings.

48 A thing so cleere and radiant, that *Bellarmino* himselfe being dazeled in beholding the Euidence, as *Saint Peter*, not wisting what he said, oppressed with the glistering countenance of our Sauour, would needs build Tabernacles both for *Christ* and *Moses*: so hee, labouring to build

showe.

A a

for

Ante Catechif.

Coron. 1.4.

Tom. 2. Con. pa
241.

Math. 17
Luc. 9.

De Concil. li. 1.
cap. 13. §. Ha-
bemus
Concil. Latera-
ne. sub Hadri-
an.
Fucci. Com. li.
4. Genib. lib. 3
dist. 63.
Adrian: Papa
Rom. anua.

Tom. 1. Concil.
p. 524. &c. per
Binium.
Gratian.
Valentinian.
Theodosius.

for the Pope, as if all *Councils* must necessarily de-
pend vpon *his* Oracles, & come to *his* Tent for summons
and strength; labours also to build for the Emperor, and
in the same place sheweth diuers reasons, why it rather be-
longed to Emperors then the Pope, to assemble them.
And if any Emperor might challenge it, *Charles* the great
much rather; to whom by authoritie of *Council* and Pope,
power was giuen to appoint the Bishop of Rome, and to
dispose of the *See Apostolike*; which so remained in him,
and his Successors for a long time.

49 „Was then this submission at the *Council* of *Arles*,
„made to the Emperor for approbation of matters of Faith?
That is his third Interrogatorie. To which hee answereth,
„No, and yeeldes his reason by repetition of that place
in *Saint Ambrose* before specified, *That in Cases of Faith*,
„*Bishops must iudge of Emperors, & not vice versa*. To iudge
definitively, which are matters of Faith or no, it is not for
the Emperor; but to ratifie by his assent, and command by
his authoritie, what the church or Council (so assembled)
hath defined to bee a matter of Faith, is proper to Empe-
rors & Kings; and this was the end of their submission at
Arles, as the words purport. And that this was *Saint Am-
brose* his meaning also, his owne fact is the best interpreter;
who, when the *Synode at Aquileia*, conuented by the Em-
perors command, about the point of Christs Deitie (no
mean Article of Faith) was dissolued & broken vp, wrote
with the rest of his brethren their letters to the Emperors,
particularly discoursing the whole manner of their pro-
ceeding; & (by messengers purposely addrest from the
Synod) humbly and earnestly desired them that they would
vouchsafe to make good what the Bishops had in this assem-
bly concluded, *Ne obtemperantes vestra tranquillitatis Sta-
tutis frustra Conuenisse videamur*, lest this our meeting should
bee frustrate and to no purpose, which wee haue made in O B E-
D I E N C E to your Clemencies Commandement.

50 „Or was this Submission, or rather remission by the
Synode

„ Synod, made, because this Conncell was assembled ONLY for
 „ reformation of MANNERS? that is his last interrogatorie
 „ and answered by him affirmatiuely, Yea; for after the first
 „ Canon, which contains a profession of their Faith, the o-
 „ ther twentie five (being in all but twentie sixe) are about
 „ Reformation of matters amisse; and so hee reckons vp e-
 leuen of the twentie five. Genebrard indeed dooth call all
 those Synods by Charles the Great assembled, *CONCILI-
 A REFORMATORIA*. Belike then it is gran-
 ted, that Princes within their seuerall Dominions, may as-
 semble their Clergie concerning matters of Ecclesiasticall
 Discipline, and that is *NERVVS ECCLESIAE*; mat-
 ters of Faith haue a great Dependence vpon that Reforma-
 tion; because vnsoundnesse in opinions, is seldome sepa-
 rate from dissolutenes of Manners.

51 But was the assembly onely for that? first then, the
 Clergie did aliud agere, and went beyond their commissi-
 on; for after their mutuall Salutations and Ioy at each o-
 thers meeting, *Cæpit unionis nostræ numerositas de Rebus spi-
 ritualibus mutua Collatione inter se ora diffundere*, our whole
 company beganne to conferre at large about matters Spiritual,
 say the Fathers of that Conncell. Secondly, the eleuenth
 Canon defineth who are to bee accounted incestuous, and
 within what degree of Consanguinitie they are comprised; &
 that (I trow) is a matter of Doctrine: yea, and the eight Ca-
 non (which in the Margin the Iesuite hath marked, but o-
 mitted in the body of the discourse) is by their owne rule a
 matter of Faith, and Religion, and by this Epistler tearmed
 „ a point of the Law of God, namely the Prohibition of entering
 into Monasticall life. *Mauritius* in his Edict forbade that Sol-
 diers shold be admitted as Monks, & that by Greg. the great
 is accounted such a matter of conscience & Religion that hee
 takes it to be made against God himselfe, & to be a mandate
 preclusorie of the way to heauē: the said verie restraint, for
 Nunnes and Monkes is within this Conncell, and yet now it
 is reputed but a matter of manners. The 18. Canon not

*Chron. lib. 4.
 Anno. 813.*

*Prefat. ad Con-
 cil.*

Nomb. 50.

Vbi supra.

only concludeth the *Crisme*, to be safely kept vnder lock & key, but determines it to be *Genus Sacramenti*, a kinde of *Sacrament*, & therefore not to be touched by any but Priests.

52. Yet grant it were so, that this *Councell* were onely assembled to *correct deformity in manners*, did they then by their submission acknowledge the Emperors authoritie *Only in those Cases*, and not in matters of *Faith and Religion*? What can he say to the foure *Generall Councils* (specified by his Maiesty) assembled by the Emperor, and particularly that of *Ephesus* against *Nestorius*, summoned by the Emperor, and after many earnest supplications and interceptions of their Letters, and hard pressures vpon some *Orthodox Fathers*, (for *Cyrl* and *Memnon* vpon sinister Informations were laid fast) their Decrees were at last confirmed by the Emperors authority? His answer is, Numb.

„ 55. *Those O N L Y tend to prooue T E M P O R A L L Obedience, and therefore he will not stand to examine them.* Very learnedly spoken, and very honestly, no doubt.

53. Such is the fashion of many ignorant *Geographers*, saith *Plutarch*, when they come to some *Terra incognita*, that goes beyond their small reading, and they know not how to describe it, they place it in a corner of their *Map*, and say, that nothing lies beyond but certaine *quick-sands*, or *unpassable mountaines*, or *frozen Seas*. Iust that which *Aristotle* noted in *Anaxagoras* that absurd disputant, who when he was driuen to any exigent, *ut hæreret in explicanda causa*, and could not giue a cause why such a thing should haue his existence, he would shift it off with his ould spell of *Nix*, that the *Understanding* did it; when as in all other things he would make *any thing* the cause rather then *it*. Heere *Temporall Obedience* is made the cause of the *Councils* submission, (which saith the *Iesuite*, wee offer most willingly) when as those *Synods* were not assembled for any one such point; and he with his are ready to performe nothing lesse. And so passing them with silence, because he knowes not what to say vnto them, hee tels vs that

Tom. 1. Concil.
per Binnium. p.
911.

Plut. Tbes.

Metaphys. 1.

„ that hee will draw to an end of this Paragraph. Wherein, like Schoole-boies, when they haue spent their Questions, hee falls on railing against the Apologier with his *Sancie* tearmes.

54. And why so? Because his Maiestie professed, that it neuer came within *His* reading, that *Temporall Obedience was against Faith, and Salvation of Soules*. Sure he was, that Christ professed himselfe of another opinion, in denying his *Kingdome to be of this world*, and in commanding *Casars right to be ginen vnto Caesar*; and therefore if the Pope had once set it downe as an *Article of Faith*, (for he hath a trick by the *infallibility* of his Spirit to make NEW ARTICLES at his pleasure) before he had thus pronounc't of the *Oath of Allegiance*, it had beene more excusable.

Ioh. 18. 36.

Matth. 22. 21.

55. Vpon this the Iesuite insulteth in a kinde of *Tertullus* rhetoricke, with a volume of empty and bawty words, „ calling this speech an *INSULTATION*, and the „ *Apologier a TRIFLER, a WRANGLER, a* „ *WRONGFULL IMPOSER vpon his Aduersary,* „ *a VOLUNTARY MISTAKER of the Question,* „ *and a CALUMNIATOR*. Numb. 56. For first, „ the Breue, saith he, forbids not *TEMPORAL* Obedience. No? It forbids the *Oath* wherein is *Onely* acknowledgement of *Ciuill Allegiance*; and hee which *Prohibits* the *Swearing* against an *Usurping Deposer*, denies *Temporall Obedience* to the *rightfull Soueraigne*. Secondly, saith hee, „ *Neither the Pope, nor the whole Church together can make* „ *NEW ARTICLES of Faith, by the iudgement of any* „ *LEARNED CATHOLIKE*. They may make *NEW Rules of Faith*; for those bookes which the Churches in all ages haue reputed *Apocrypha* (as the Booke of *Hermes*, and the *Constitutions of Clement*) the Pope and Councell may make *Canonicall*, so saith *Stapleton*, and he no *vnlarned Catholike*. Yet more necerely, *Bishop Fisher*, a most holy and *learned* man (so *Bellarmino* styles him) saith,

Relect. doct.
prine. cont. 5.
q. 2. actio. 4.

Art. 27. contra
Lutheanos

22. q. 1. art. 10
conclus.

Azor Institut.
pa. 2. lib. 4. cap
10.

Tom 2. disp. 3
art. 2. sect. 6
qn. 17.

Tom 4: Concil.
pa. 950

C, fundamenta
de El. B. in 60.

that what a Pope with a Councel deliueers vs to be beleueed, *hoc pro fidei articulo recipiendum est*, that must bee receimed as an Article of Faith. Yet more directly, Aquinas (no meanly learned Schoole-man) is of opinion, that to preuent or auoide errors newly arising, it is necessarie to make a *NEW SYMBOLE* or *Creede*, and no man hath that authoritie but the Pope, to whom it belongeth *FINALLY* to determine concerning matters of Faith, to bee of all beleueed and receimed *FIDE INCONCVSSA*, without doubting or waivering. Which point of defining *Dogmata fidei*, how many or how few they should bee, to belong to the Pope onely, and not to a Councell, a Iesuite (and therefore Learned, Parsons will say) maintaines verie firmly. For the Pope may define any thing (though not exprest in Scripture) to bee *de fide*, an Article or point of Faith, without any explicite Reuelation from God, saith Suarez another Iesuite.

56 But what neede opinions, when the practise is extant? A whole new *Symbolum* is set out in the *provinciall Synod* at *Millan*, wherein twelue new Articles are added to the *Nicen Creede*, which all Catholikes are bound vpon paine of an *Anathema*, to professe by word, and sweare by Oath.

57 „ These are *EXPLANATIONS*, not *NEW ARTICLES*, as SHEE was not the true Mother „ *MORE* after the childe was sentenced to be denided, then „ before; but then it appeared more plainly, that she was so, (saith the Epistler.) So some Canonists call the Popes challenge to his double Monarchy, *Constantines*, not donation but Declaration, or reall *EXPLANATION* of that Text, [*Tues Petrus.*] *Explanations* are declaratorie illustrations of a truth inuolued in some former Article, not additions of a doctrine newly conceiued for a truth; so saith the Councell of *Florence*: but in that annexion at *Millan* the most of the Articles haue no ground, either in Scriptures or Decrees, by the primitiue Church allowed. And therefore

fore Purgatorie; Trans-substantiation; communicating vnder one kinde; seauen Sacraments; Worshipping of Images, &c. (which are annexed to the *Nicene Crede* by the Synode at *Millan*) hauing no relation to any Article of that, or any other ancient *Crede*, or diuine *Scriptures*, cannot bee *Explanations*, *Quia omnis Expositio* (saith the *Florentine Councell*, wherein that case was fully canuazed) *sit ex intrinsecis*; but must needes bee *extranea*, additions of *NEW Articles*, fetch't in by the Popes extrauagant Power, which the *canonists* ascribe vnto him. *Extraius, contraius, & supraius Omnia posse*. Which shewes his comparison of the true mother, reuealed by the appointed diuision of the Childe, to bee a fopperie. For if the *Crede* could speake for it selfe, at the imposing and inforcing *New Articles* vpon it, vnder the name of *Declarations*, as that naturall mother could at the sentence for the dismembriing of her childe, it would tell the *Whore of Babel*; that shee plaid *Michols* part, to make a dead Image carrie the resemblãce of liuing *Dauid*: and that these *Explanations* (so called) are but *Ephesia litera*, illuding impostures, no concluded truthes: And would iustifie that charge of his Maiesty (in saying that the Pope can make *new Articles of Faith*) to bee as farre from *Calumination*, as this Iesuite is from shame or honestie, to „ auow the contrarie, in saying that „ *no learned Catholike* „ dooth affirme it, when there are so many witnesss against him, and the practise it selfe in their *new forme* so apparant.

58 In so much, that some *Schoole-men* (pressing that Canon of the *Ephesine Councell*, that none vnder paine of *Anathema*, should *Edere*, or *Condere* any other Symbole, or *addere* any thing to that of the *Nicene Crede*) turn'd it off first, that the *Anathema* in that Case toucheth *private men*, and not the *Pope*. Secondly, that those *Articles* of the Popes are but *Explanations*, not *additions*, which is a weake priuiledge; for so much may, yea, euerie Minister in Catechizing must doe, that is *Explicate* and *declare* the sence

Tom. 4. Concil.
pa. 412. &c.

Decim & Can
li. 3
1. Reg. 3

1. Sam. 19. 13.

Atben: dipnos.
lib. 12.

Thom: Aqn: v.
bi Supra:

*Epist. ad Ca-
tholic. Anglic.*

*Suarez. ubi
supra.*

sense and meaning of the Creed. Therefore what the Pope addeth, must needs be a *NEW Article of Faith*, or else his *Prerogative* is no more then belongeth to the Office of euery ordinary Priest that is learned. So that if the Pope had by his infallible iudgement, and irrefragable authoritie once determined it for an *Article of Faith*, either as his Maiestie puts the case in particular, that *Temporall Obedience is against Faith and Saluation of Soules*; or as *M. Blackwell* in generall, that the *Pope had iudicially, tanquam ex Cathedra, declared his Souerignty and power in Temporalibus*, then his *B R E V E* to come vpon it, had carried some colour: which is a thing (as it seemes) very soone done if he will; for if there bee a question, saith *Suarez*, though it haue beene long canuatted, and none dare define either way, yet *Si multum referat ad Ecclesia vtilitatem*, if it make for the profit of the Church (as for example, whether the *Virgin Mary* were conceived by her Parents without sinne) the Pope hath power *in alterutram partem decidere*, and what he concludes, must be *de Fide* receiued.

59. From this his Maiesties *Prolemma* and anticipating conclusion, the *Epistler* comes to answer his *Dilemma*, that is, If *Temporall Obedience* be *lawfull*, the Pope is in- iurious to forbid it to his *Catholikes*; if it be *unlawfull*, yet is hee vniust to condemne, and not to shew the reason. „ *Both these P I L L E R S* (as the *lesuite* calls them) like another *Sampson* hee sets his force to frush at once, and yet (*they standing*) himselfe is crushed with his own shock. For what he hath hitherto laboured to confute, and now „ againe peremptorily denieth, (scilicet, *That the Breue gainsaith not obedience in Ciuill things*) in answer to the last part of the *Dilemma*, hee plainly confeiseth and granteth: for the Pope being iustly taxed by his Maiestie for not expressing any cause or reason of the *unlawfulnessse* of „ the *O A T H*, the *Epistler* saith, *There are as many rea- sons that it is unlawfull, as there are P O I N T S in the* „ *O A T H* which concerne Religion: And there is no one point

point but doth so, euen that very first *Article* which meere-
lie toucheth *Ciwill Obedience*, I doe sweare before God, that
King Iames is the Lawfull King of this Realme, &c. for euery
Subiect is by Religion in conscience bound (if hee bee re-
quired) to sweare vnto the lawfull right of his true Soue-
reigne. And therefore the Pope, by this *Antapologers*
grant, not distinguishing the parts, but laying downe the
whole *Oath* in a lump, as a sufficient reason of the vn-
lawfulnesse, denieth euen *Ciwill Obedience*, and Recogniti-
on to be acknowledged by his *Catholikes* vnto their Lord
and King.

60. But perhaps by *Religion* he meaneth the *points* of
the *Oath*, where the Pope and Church of *Rome* is named;
it had then beene honest dealing in the Pope, first, to haue
said so, and then to haue shewed what foundation *that Re-*
ligion hath which giueth him such power to *depose* Kings,
or *absolue* Subiects; and to haue made *that point* soundly
good for himselfe, before hee had rushed into such a per-
emptory *Prohibition*: but *that* being yet as debate-able
ground, and a Controuersie not agreed vpon amongst his
owne Professors, nor determined by his Cathedrall autho-
rity, it was an hasty rashnesse, not vpright iustice, to award
„ a sentence so resolutely *Interdictine*. For *though a Iudge*
disputeth not, but determineth, (as saith this *Iesuite*) yet it is a
Iudges part to guide his determination by the *allegations*
and *proofes* made on both sides, in the hearing of the par-
ties, if it be possible; if not, yet to intimate the reasons of
his so sentencing; which otherwise, euen a *Pagan* thought
to be an *absurd*, yea a *brutish* course. For he which giueth
a definitiue Sentence, hearing but one party, *Aquum li-*
cet statueris, haud equum fuit; *though his determination were*
iust, his proceeding was vniust, saith the Philosopher. In the
Pope then there was a *double* iniustice; first, to iudge in
the *absence* of one side; secondly, (suppose they say that
the *Oath* it selfe serued as the aduerse party present) that
also is iniustice to condemne the *good with the bad*; for ei-

Act. 25. 27.

Seneca.

Gen. 18.

ther but some part of the *Oath* concernes *Temporall Obedience*, (that Parsons confelseth) and then hath the Pope dealt both vniustly to condemne the *whole Oath* as it lieth; and vndiscreetly and iniuriously, not to expresse the particles of his exception: or else the *whole Oath* doth *onely* concerne it, and then is the Popes dealing both *aberrant* from *Diuinity*, and *cruell* to his *Catholikes*, forcing their *Souereignes* sword out of his scaberd, and whetting it in his hand against them; as also (which his Maiesty very iudiciously *collecteth*) by exhorting them to *constancie* not to yeeld therein, he casteth a foule imputation vpon *this* Religion, as if *It* and *Ciuill Obedience* were incompatible in themselves, and that no zealous Papist could be a true Subiect to his Souereigne.

61. This *Collection* he tearmeth an *Iniurious Inference*; but answereth no other way, then first by a shifting comparison, that the same *Obiection* might be made against *S. Cyprian* and other *Fathers*, for exhorting *Martyrs* to *Constancie*, not to yeeld against their *Conscience*; and secondly by a preoccupation, that if we should replie, that the things then exacted by *Emperours*, were simply and appavantly *unlawfull*, these not; their answer is, that vnto them in their *Consciences*, the *Oath* is as utterly *unlawfull*: which is as much to say, to sweare *allegiance* vnto their naturall and rightfull *Souereigne*, is in their *Conscience* as *unlawfull* as to *Sacrifice to Idols*; for in deniall thereof *only*, was the *Constancie* of those *Martyrs* tried, whom *S. Cyprian* hartned as in the very booke which he quoteth is manifest, diuided into twelue Chapters; six of them, all handling that *only* argument as the subiect of their perseuerance. Thirdly, he answers by an *Exposition*: Why should it be more indispensible to deliuer up a *Bible* or a *New Testament*, which the *Martyrs* then denied to the *Emperours*, and so died for denying it & are by the Church commended for so dying, then now for *Romes Catholikes* to sweare an *Oath* against their *Conscience* when the King exacteth it?

Exhort. ad
Martyres.

62. The

62. The reply is, first, that it is not the *substance* of the Q A T H that sticketh in their Consciences, but the *forme* thereof, especially these *last* words, *I doe make this Recognition WILLINGLY and TRVLY*: otherwise they haue a tricke in *their* Religion to swallow the *whole Oath* without straining; for this is their doctrine (and 'tis worth the obseruing) that if a man be called to sweare, if he take the *Oath unwillingly*, 'tis vnto him as if he had not sworne at all; yea, grant he *habe voluntatem iurandi*, be *verie willing to sweare*, but hath not *voluntatem se obligandi*, *no will to binde himselfe to performe what he swears*, it is no Q A T H vnto H I M, he is as free as if he were neuer sworne.

Arar. Institut.
p. 1. li. 10. c. 4.

63. Secondly, that this is (as the Schoolemen speake) *Comparatio non aequalitatis*, but *similitudinis*: for there is no proportion in these cases of Disobediencie; because *simply to deliuer up a Bible vnto a Superior requiring it*, is no sinne, yea, to deny it, is a *Contempt*; for so farre forth as they are *materiall* bookes, they are but *Opera delectiua*, (as *Victor* in *August.* speaketh) and, after deliuey, may either bee transcribed by Copie, or recovered by intreaty, or suppli- ed from other places: but if the Emperor require them to use as *Iehoiakim* did *Jeremiab* his Prophecie; or *Antiochus* the bookes of the Law to *burne* and deface in *contempt* and *despight*, or *fury* and *passion*; and that was the case, as appeareth by *Eusebius* and *Arnobius* in those words; *Cur ianibus meruerint dari nostra scripta?* Or as *Julian* the Apo- stata (who called in all the *Heathen* Writers, both of *Philo- sophie* and *Poetry*, out of the *Christians* hands, vnder a faire pretence of abandoning *Paganisme*, to bereane them of all knowledge) thereby to take from *Christians* the true meanes of their instruction; the cause is *farre* different: for so to *obey*, were wilfully to *betray* the truth of Gods; whereas Obedience to Princes, is an iniunction both to all Subiects for *performance*, and to Clergie-men for *sugge- stion* also, to remember the other of their Duty.

Ierem. 36 23.

1. Maccab. I.

59. 60.

Eus. lib. 8. ca. 2.

Arnob. lib. 4.

Socrat. lib. 3.

cap. 12. gra.

1. Pet. 2 13.

Tit. 3. 1.

64. From which there is no startling exception, saith

B 6 2

Aquinas,

22 q. 105. art.
6. ad. 3.

Prou. 6. 17.

Sixt. Quint.
Panegy.
Card. Com. ad
Parricium.

Bulla Pij 5.

Aquinas, vntlesse he be either an *Vsurper* or *Intruder* which commands (and that's not our case, God be thanked;) or that he command things *unlawfull*: if they say that's *their* case, we deny it: but let vs suppose it, yet their *Angelical* *Doctōr* will tell them, that in *those* things they must notwithstanding *Obey*, *propter vitandum scandalum aut periculum*. (Of this Diuinity I iudge not, 'tis their owne.) And can there be a greater *scandall* in a State, then that a *King* should haue so many Subiects in seuerall rankes, that shall refuse to ioine in the same Allegiance with their native Countrymen and Cohabitants? As for *danger*, Can a man take *FIRE* in his bosome, and his *CLOTHES* not bee *BVRNT*, saith *Solomon*? Or a Prince nourish *Recreants* in his Realme, and be *secure* of his safety? *Obedience* therefore being the Bibles doctrine, what resemblance hath the *deliuering up* of the Bible to the despight and rage of furious Tyrans, and the *Oath* which bindes the Obedience *Only* in *Secular* things; and is therefore called the OATH OF ALLEGEANCE?

65. „ To which he answereth, first, *That's the Inscription, not the truth; for the fairest Tisle is put upon the foulest matter, when it is to be exalted or perswaded*. 'Tis true, *Fa. Parsons*; for *Murdering* of Princes is now intituled a *Memorable* and *Worthy* exploit, as in the Monkes case that slew the *French King*: yea a *Meritorious Worke*, deseruing Letters of Commission, Indulgence of Pardon, and Inheritance in Heauen; as in the case of *Parry* the designed Slaughter-man of *Queene Elizabeth*. As for *deposing* Kings, and *inciting* Subiects to Rebellion, they are intituled the two principall *wards* of *S. Peters Keies*, without which, God had beene *deficient* in his *Providence*, because without them the Church could neither bee well opened nor shut. But that the *Oath* is such an *Harpye* (with a faire face and a foule heart) wee must and will *denie* it, till it be prooued, that there is any thing in it which either *scandalizeth* a *GOOD* Conscience, or contradicteth any point of *TRUE*

TRUE Religion; or which meerely concerneth not civil Obedience.

66 Hee therefore secondly answereth „ that the ex-
acting of Bibles to bee delivred up was under pretence of Al-
legiance. Vnlesse hee had a warrant vnder the Popes
Seale, to falsifie that *little Reading* hee hath, hee would not
thus write; the Authors which hee nameth, mention no
such thing; yea, the contrarie is implied by them. For not
onely the *Bible*; but *paper Bookes* also of collected notes,
and bookes of *Phisicke* were exacted to the fire, as in *Saint*
August. appeareth: yea some of *Tully* his workes (as *Arno-*
bins witnesseth) euen as *Numa Pompilius* his volumes
long before, by an ancient decree of the *Roman Senate*: &
for this *Exaction*, two reasons only are giuen; first, a pur-
pose to destroy all writers, that made against their Doct-
rine of the Paynim Gods, and that fetch't in *Tully*, and the
Old Testament especially. Secondly, it was the current o-
pinion in those times, as witnesseth *Arnobius*, that our Sa-
uiour Christ was *Magus insignis*, a notable Sorcerer and con-
iurer; and so the *New Testament* was fetch't in, and whatfo-
ever writings concerned HIM, as reckoned in the number
of *Magickall* bookes. They that through torments and
feare yeelded them vp, were called *Traditores* saith *Saint*
August: The name first knowne 40. yeares after *Saint Cy-*
rians death, in the time of *Dioclesian*, & no one word men-
tioned by any writer concerning *Allegiance*, either in the
Emperors *Edict*, or relation of the *Historie*: and therefore
to bring it in for comparison with *this Oath* is absurd and
ridiculous; wherewith the other *Edicts* of the said Tyrant
(commanding Christians to sacrifice vnto Idols) haue
as much coherence. More truely doe those *Traditores* re-
present vnto vs the *Roman Exurgatores*; for as they, by
their *saint yeelding*, did what in them lay (to speake in *Ar-*
nobius words) *publicatam submergere lationem*, vtterly to a-
bolish the published knowledge of Christ, and to make the Sa-
uiour of the world a Sorcerer; so do these by their false pur-

Contra. Crescō
li. 3. cap. 27.
Lib. 3. contra.
Gentes.
Sext. Senes. li. 3.

Vbi supra, &
de Bapt. li. 7.
cap. 2.

Aduersus Gē-
tes. lib. 3.

Exod. 1. 6.

gation (as much as they can) indeuour to make all the fathers *Romish Advocats*, and to leaue to the Church neither true *History* nor sound *author*, no more then *Pharao* would haue left one *Male Israelit* aliue, had not the *midwives* preuented him.

Tortus pag. 46
li. 5.

Pa. 45, li. 24,

Tortus, pa. 46.
li. 20.

Mar. 14. 56.

67 Some shadow whereof (to goe no further) may be seene by this Iesuite in the point of those two *Breues* of *Clement.* the 8. in this place mentioned by his Maiestie, which *Garnet* the Arch-Traitor had, and burnt, and wherewith the *Epistler* makes the way to end this *Paragraph* (for as concerning *Rome* beeing *Babilon*, he speaks not a word, as by silence granting that which *Cardinal Mathew* plainlie acknowledgeth, and confesseth it to be euen that *Babilon* in the *Apocalyps.*) Now then his Maiestie (who hath good reason to know what concernes matter of *State*) affirms that those *Breues*, were sent by *Pope Clement* octauus immediately before the late *Queenes* death. This the *Antapologer* concludes to be an *Exaggerated Calūnation*. The *Tortuse* in Latin saith it is a vanitie and *falsitie*: belike these mē stand vpon a sure ground, they are so confident: what's then the prooffe? the English *Iesuite* saith, „ *That*
„ *having procured knowledge of the two B R E V E S, hee finds*
„ *them sent into England, not together nor immediately before*
„ *the Queenes death, but the ONE D I V E R S Y T E R E S*
„ *B E F O R E, Anno. 1600. & the OTHER A F T E R*
„ *H E R D E A T H. 1603.* The *Vn-Iesuited Latinist*,
„ hee saith, that *having the Copy thereof in his hands, he finds*
„ *that Clement the eight sent those two B R E V E S in the yere*
„ *1600. one to the Clergie and the other to the Laitie: BOTH*
„ *O F T H E M T O G E T H E R three yeares before the*
„ *Queenes death. One came not till after her death, & yet both*
„ *of the came before her death 3. yeres, where's the Falsitie*
„ *now? perhaps One was dispatched by Cui Speede the Post,*
„ *and the Other sent by Tom Iong the Carrier. The Holy Ghost*
„ *spake it of as honest men as these, et non erant conuenientia*
„ *Testimoniis, & their witnesses agreed like Harpe & Harrow.*

68 If the *date* thereof must determine the truth, why agree they not vpon it? but suppose they did, *that* must not carrie it, it being an easie matter for the Pope to make an *ante-date*. The *Gibeonites* came to *Iosua* like *far-went* Trauellers, when as they were his confining neighbours; and with torne cloathes and mouldy victualls, as become so by iourneing, which they had made by craft: and the *Brenes*, of the *newest* coine may easily haue an olde stampe in the Popes mint, to make them currant for his Catholik purpose. They write of Asia, that the want of one dipthong, was the ouerthrow of the whole Countrie. The Pope is not so nice, to hazard his case vpon such quillits; if *adding* or *altering*, or *falsifying*, or *out-facing* will doe it, in words, sentences, or volumes, his *Scribe* is at hand, (like the honest Steward that can write downe 50. or 80.) it is but turning a *figure* into a *Cipher*, and 600. will easily bee made of 603. But it is more then probable by that which this Epistler confelleth, that vpon report of the *Queenes* dispaired recouerie, both the *Brenes* were drawne according to the *Prouerbe à Dorio ad Phrygium* of two diuers natures, the *One* to raise a *Tumult*, if they found any *head* to make a foule stoppage *against the King*; if not, but that (in despite of the *Denill*) the King should haue his Right, and the state bee once settled, then the other should start out, to make a *faire shew for the Pope*, and some way for a *tolleration*. A stale and silly pollicie (God wot) and not much different from the *Laconian Scytalismus*, to haue two tickets in one pocket of a contrarie fashion, for two diuers euent.

69 Yea, rather which is the truth, according to his Maiesties relation (contrarie to what the Scriptures obserue in natures course, which denieth *sweet Waters* and *brackish* to spring from the *same fountaine*, yet, which the same Scripture *abhorreth* in mans tongue) out of the same mouth of the Pope proceeded *blessing* and *curfing* at one time: His Breue euen then *gasping* his Maiesties title and

Iosu.9.12.13

Plut, de dysop.
Luc.16.

Apul: Floridi
li.1

Vile Plut. &
Gellium

Iac.3,12.

and debarring his right, when (to send some of his Ma-
iesties ministers abroad) hee both *professed and promised*
his furtherance in advancements thereof. For the substance
of the Breue was, *That the Catholikes should admit NO NE*
for King, were hee neuer so nearly conioined in blood and des-
cent, except hee would first SWEARE, not only to TO L-
LERATE, but promote the Catholike ROMISH RE-
LIGION Within his Realmes.

70 To this he answereth, „ *That the Breue was rather*
„ *a determination of the Popes vpon a Question moued vnto*
„ *him, what Catholikes were bound to doe in Conscience, for*
„ *admitting a new Prince after the Queenes death? First,*
what hath the Pope to doe in deciding Titles, or Marshal-
ling Descents? One that had more right to the possessions of
the whole earth (hee by whome Kings do raigne and Princes
beare rule) refused to be umpier in any such matter, for who
made me a Iudge of inheritances, saith our Saviour in the Gol-
pel? and One, not the meanliest learned among them de-
nieth the Pope to haue any authoritie either by prescrip-
tion or power, to meddle with titles of Kingdomes, aut in prima
instantia, aut in gradu appellationis. Secondly, who taught
the Pope such Diuinitie, that Kingdomes Hereditarie de-
scend to Religion, not to blood? Thirdly, the Pope therein
directly, et ex diametro opposed against his maiesties claim.
For HE E had many euident demonstrations, that the
King neither was nor would bee Popishly affected; his pro-
fession generall settled in the Church and state where hee li-
ued; his resolute answers; his Statutes enacted: his Edicts
published; his Booke printed; his Arguments multiplied
(and vpon occasion enforced) made all to the contrarie.
His Title was not so weake, that hee needed the Popes fur-
therance; nor his desire of a crowne so ambitious, that for at-
chieuing it hee would betray his conscience: which the
Pope knew, and his Maiestic should haue felt the smart
thereof, had the Catholike partie beene strong enough:
& therefore that other ground of the Popes, which the E-
pistler

Psal. 1.
Pro. 8.
Luc. 12. 13

Franc. victori.
relect. 1. de po-
test. Eccles. 5.
Ex b. 1.

piller puts down, is a falsitie, and a Vanitie. scz., a hope con-
 ceived that his Maiestie was not far from being a Papist, but
 there might be some reasonable hope of his CONVERSION.
 71 What went you out into the Wildernesse to see, saith our
 Sauour, a Reede shaken with the Winde; and what ministred
 the occasion to this hope of his maiesties incōstancy which
 they call conuersion? „The relations and earnest assenerations
 of those his Maiesties Ministers abroad, quoth he. First,
 that's one iust reward of a Strumpet, to be guld with Glo-
 ses, and false promises of her Riuals, to feede her lustfull
 humor, and winne her liking to themselves: and the
 Whore of Babylon Queene of the World, (as his Maiestie en-
 titles her) to whome there is such frequent recourse, can-
 not want whole Stewes of intelligēces; yet a Politike Hist-
 orian notes it as a point of singular folly and rashnes, for
 Princes and Statesmen to credit euerie report, especially in
 bruires of high nature, and not *duplex diuina* Verie narrow-
 ly to sift out the truth thereof. Secondly, though hee were
 Nabala Churle, that spake it, and failed then in the parti-
 cular, yet his Thesis is too true, *Hodie increuerunt Serui qui*
fugiuut Dominos suos, there are too many seruants now adaires
 that breake euerie man from his Maister; that carrie names
 of Ministers beeing Fugitives; and of Agents, being Trai-
 tors. Great men (Princes especially) doe seldome want a
 Ziba to giue out treacherous Informations, contrarie to
 the intention, and derogatorie to the Reputation of their Ma-
 ster, which puts them most in trust. But as it was not the
 wisest nor vprightest doome (in the iudgement of all di-
 uines) giuen by David vpon a report, so maliciously framed,
 and so slenderly prooued, to condemne Mephibosheth as a
 Traitor; so it argued no great discretion in the Pope, vpon
 bare Informations, and (as the end will shew) meere slan-
 ders (hauiug in them neither ground for prooffe, nor sha-
 dow of truth) to bee so credulous, as to conceiue, that his
 Maiestie would bee an Apostata from that Religion,
 which in his infancy hee had sucked, and had succoured

Math. 11.

Diin lib. 52

1. Sam. 25. 10

2. Sam. 16. 3

Ibid.

L. of Balmeri.
noth.

Onuphr. vita.
Six. Quinti.

in his Kingdome, & hazarded sometimes for it both life & libertie. If perhaps he mean those letters which *Tortius* mentioneth, ere this time hee cannot but knowe that those trecherous abuses are now fully discovered by the voluntarie confession of the partie himselfe, the then *Secretarie of Scotland*, who got those letters signed, but made not his Maiestie acquainted with the contents therof; because before that, hauing mooued the King to write vnto the Pope, his Maiestie had vtterly denied him. And what Prince Christned may not in such sleight of deceit be abused, if those to whome he commits his especiall trust, will bee so fraudulently wicked? yea, was not one euen of their owne moderne *Popes* serued in the verie like kinde? Wherefore was *Belochio* the *Taster* vnto *Sixtus Quintus*, and his attendant whome he dearly loued, condemned to the Gallies, where after many moneths, hee miserably died; but for signing with the *Fisher-mans King*, an *Apostolicall Breue*, the Pope vnwitting thereof, *quo continebantur ea qua Pontifex admittere nolebat*, the Contents wherof were contrarie to the Popes minde? nor the *Taster* onely, but *Gualtarruccio*, also one of his *Secretaries*, as an accessarie to that trecherous cousinage; & another besides him, whome *Onuphrius* wil not name, were all adiudged to the like punishment for the same fact. *Cuius potest accidere quod cuiquam potest* saith the *Stoik*; and it may bee the case of any *Gouernour*, bee hee neuer so circumspect. The Masters credit may for a while bee hazarded by the Seruants vnfaithfulnesse; but when time hath reuealed the truth, the falsitie of a *Treacher*, may not bee a preiudice to the *Innocencie* of a *Soueraigne*.

72 So that what this gloling Scribler writes of that
„ Popes kinde affection to his Maiestie, „ as louing
„ his Person most heartlie; speaking of him honorable; re-
„ uerencing his Nation kindly; and vsing more liberalitie that way
„ then hee thinke convenient to speake of; are but Iugling
deuises to deceiue the vnderstanding of simple Readers.

For

Forthough there bee nothing in his Maiestie but that which is *amiable* and *admirable*; his parts of nature, Art, and grace, all so singular, that (by the eminencie of his place, beeing descried farre and neare) they must needes excite great *love* to his *Person*; draw mens affections to him; and occasionate most honorable speeches of his *Qualities* and *Deportment*: yet that Pope *Clemens* should bee so kindly respectiue, is much to bee doubted, whose Letters sent to his Maiestie whiles hee was in *Scotland*, were *refused* by him, and *returned* without *admittance*. „ *Yea*, „ *but the Pope (and the King cannot bee altogether ignorant of it, nor ingrate for it,) caused a speciall P R A Y* „ *E R to bee made for his Maiestie.*

73 First, *Who required these deuout Seruices at your hands?* saith God himselfe to a people as religious as *Rome* affords. *Wee know that God heareth not sinners.* Tainted affections may marre good Orisons, and the best prayers from such mindes (like *Cains Sacrifice*) may turne into *Sin.* *Humilitie* inforceth *Praiers* into the Clouds, to be returned with effect, saith the wise-man; but the *claime* of deposing Kings is no *humble* conceit; such haughtie imaginations send forth but hollow suites, and receiue but emptie answers. Secondly, both the *Subiect* matter, and the intended *end* of a *Praier*, beeing corrupt, may make it frustrate. *Yee aske and receiue not*, saith *Saint Iames*, *because yee aske amisse*. Such a *Praier* therefore it might bee, that his Maiestie had little cause to thanke the Pope for it. Had the Iesuite set downe the *Collect* it might haue beene examined; but by that which hee insinuates, it was grounded (as it seemes) vpon the former *Hope* that his Maiestie, *would bee ONE of their Catholikes*, or at lest *Tollerate their Religion*; and euen *this conceit alone* were able to overthrow any good *Praier*: for God, which vsually heareth, *ad Sanitatem, not ad voluntatem*, doth not in mercy grant a request that issues from an affection intended both to the *disbonour* of his annointed, as also the *hazard* of his liues

Es: 1. 12.

Ioh. 9, 31.

Gen. 4.

Psal. 109: 7.

Eccle. 35, 17

Iac. 4. 3

Aug. in Psal.

Flam in Psal.
141.

safety, and his soules health; and therefore the best thanks the Pope can deserue at his Maiesties hands, is that of the Prophet *Dauid*, *Let not their pretious Balmes breake mine head*, that is, (as one of their owne interprets it) Let not their blandishing *Praiers* alter my minde, nor dissipate my Councils.

74. But hauing thus Glossed vpon the *Breues* of *Clement* the Eight, he comes now to shew his Art in those of *Paulus quintus*, which is the last point in this *Paragraph*. The first whereof he would make good against his Maie-
stie: (who in the Apologic affirms, that in the opinion of *Diners Catholikes* (not of the simpler sort, but of the choicest, yea the *Arch-Priest* himselfe) it was so void of *Diuinity*, *Pollicie*, and *naturall Sense*, that they accounted it a *Counterfeit Libell*, made in hatred of the Pope:) and the answer which he makes to it is foure-fold: the two foremost, his old *Palinodie* of scorne and malediction: first,
,, *that it is a Calumniation*; secondly, *that it is but a famed*
,, *denice of T.M. for no Catholike of iudgement or piety would*
,, *thinke so*; thirdly, *an injury to the Reuerend Arch-Priest*;
,, *fourthly, a double Supposition, first, it might be that some*
,, *dul doubts at the beginning, whether it came from the Pope*
,, *ex motu proprio, or from the Inquisitors their defectuous In-*
,, *formation*: Secondly, *that if there were such a doubt, it*
,, *was now remooued by the second Breue*; whereby all men may
,, *see the sentence of the See Apostolike, and learne to obey him*
,, *whom God hath appointed for Decision of Doubts*. And ha-
uing thus said, he leapes from thence to *Bellarmines Letter*.

75: Such as men are themselues, for the most part they feigne others to bee, because they would faine haue them to be such; which makes *this fellow*, whom the *Priests* haue entituled to be the *Mint-master of all Forgeries*, to repute euen vnfeigned truths, to be *Calumniation*s and *De-
mises*. But is this (in sooth) a fit course of answer, to turne off so deepe and pressing a charge with such *vnfitting Frumps* and a short negatiue, **IT IS NOT SO?** A woman an-
swered

Quodli. p. 136.

swered more soberly, but as fully, and said as much, when the Angell charged her that *she* laughed, IT IS NOT SO, I laughed not; and yet, which is worse, to vary in that nega-
 tive: for what before he denied, now he grants, and sayes It may be it was so. It had beene to the purpose, both in answer to his Maiestie, and satisfaction to the *Catholikes*, if he had made it plaine, that none of that sort thought so of the *Breue*; or had shewed some reasons that they had no cause to thinke so; and to have proved by some sound Arguments, that this course which the Pope tooke, was neither against *Divinity*, *Pollicie*, nor *Common Sense*.

76. But, that both the *Arch-Priest*, and diuers *Catholikes* were of that opinion, is without question; and that they had good reason so to thinke, is manifest: for whether it should come from the Pope *ex motu proprio*, of his voluntary motion, which (as they say that know him) is *hastie*, *violent*, and *boisterous* enough, or from information of *Iesuites* or *Inquisitors*, who want neither *partialitie* nor *malice* in their relations, (no more then they did *falsitie* and *despight* in their translation of the English Statutes diuulged in *Spaine*, with *horrible additions* of their owne cruell imaginations, neuer dreamt of in our State, nor congruent with the true body of those Lawes, thereby to procure *detestation* to the Realme) it forceth not: the *Breue* it selfe carries those Brands with it in the bulke thereof, to be *irreligious*, *imprudent*, and void of *common sense*.

77. For *Religion*, there is no more in it, then in the *Phariseis Corban*, to which it may be fitly compared: for as by that *Tradition* (or *Illusion* rather) the most naturall duty to Parents was dissolved, vnder the most specious pretext of *Pietie*, being (in our Sauours iudgement) the very height of *Impiety*, as derogatory to the expresse commandement in the Law: so the native and legall Obedience, in the which Subjects are borne and bound to their Soueraigne, is, by the Popes *Breue*, vnder pretence of *Faith* and *Saluation*, *Churches right* and *Christs authoritie*,

Gen. 18. 21.

Mar. 7. 11.

Matth. 27.5.

(euen against Christs precept and the true Churches practise) cashiered, frustrated and prohibited; which hath made some of that Sect to relie thereon, and die therein as *Indas* did: For as *HE*, presuming vpon that *Corban Tradition*, as a sufficient warrant to expiate his *Treason*, brought the *hirc* of his Treachery into the holy Treasury, and presently vpon it went to his owne execution; so *THEY*, taking that *Brene* vnto them for a sufficient discharge from their acknowledgement of *Loyaltie*, doe wilfully thrust their necke into the halter, and become Authors of their owne death.

Iob 6.6.

Lips. Polit. li.
3. cap. 1.

Aquinas. 2.2. q. 47

Ibid.

1. Reg. 18.

78. For *Pollicie* and *Sense*, as much to be had in it as *Iob* found saueur in the white of an egge. *Prudence*, in the Philosophers opinion, is the *Eie* of the minde, which who so wants, is in worse case then the blinde *Cyclops*, saith a *Protem* of their owne: whether therefore wee respect, that which in the Schooles they call *Prudentiam Monasticam*, whereby any particular man may be adjudged wise in his owne affaire, euen *THAT Eie* was either dazled with passion, or misse-carried to a wrong object, in sending out a *Brene* so euidently proceeding from *Selfe-love*, grounded vpon *misse-conceit*, published in *renenge*, and *Pythagorically* peremptorie without yeelding reason: or, if we looke to that which they call *Prudentiam Politicam*, and sheweth a mans wisdom in *State-matters*, therein also was *THAT Eie* much blemished; that *Brene* of his being like *Rehoboams* answer vpon his yoonkers aduice, more *Lordly* then *indicious*, more *imperious* then *politike*: for what *Pollicie* could there be, so to deale with a King, lawfully possessed, royally allied, strongly back't; now newly inuested in his Throne; rowled some few moneths afore by *Treason* vpon *Treason*, in a redoubled Conspiracie with Romish Priests; freshly exulcerate with the most horrible designe (for *Sanage Cruelty*) that euer was engined, and that also from *Iesuites*, and the *Pope* his owne darlings; while his Maiestie was (as it were) in hot blood,

his

his spirits as yet troubled (and who could blame him) by the horror of such intended villany : what *Pollicie*, I say, could it be, that the *Pope* (a stranger to this Nation, and the Grand-father of those Romish brats) even then should send out a *Prohibition*, that his Majesties native Subjects, especially of *that Religion*, (so lately *renovated*) should not acknowledge their *Allegiance*?

79. Put case that some Ingredients in the *Oath* (vpon the fresh memory of that CRUEL PROJECT) had beene ouer-sharpe, yet time might haue allaied that heat, and faire intreaty wrought a Mitigation in the *Oath*; In the meane time, had the Bishop of *Rome* shewed vnto the King his detestation of those Treasons, and requested some Monument of that strange and barbarously deligned eradication, which, like *Lot's* wiues Pillar, might haue remained as *Triste Exemplum, sed in posterum salubre*; An wofull, but an wholesome spectacle to posterity : yet withall intreated, that neither the *Religion* (which THOSE pretended) might be thought the worse of, nor the *Catholikes* that professe the same, to be more hardly dealt with; this had beene both a seasoned and a seasonable, a prudent and a sensible *Pollicie*. For generous mindes yeeld where they finde a relenting passage; rebekke by opposition prouokes to wrath; and *hasty opposites, as they are vnwarie, so prooue they vnluckie*.

80. To auoid therefore this Imputation, and to shew that the *Pope*, like another *Pilate*, *Quod scripsit scripsit*, did what he did, with mature deliberation, and without hope of Reuocation,

— *rursus ad ista pedem*

Hee seconds it with another *Breue* like a second *Crambe*, whereto this Iesuite ascribes a double vertue, as well
 „ CORROBORATIVE of the former, so put it out of
 „ question; as RETENTIVE to the *Catholikes*, confining
 „ them within their Obedience to HIM, whom God hath ap-
 „ pointed for decision of such doubts. But what if the first
 Breue

Lib. lib. 8.

Lin. lib. 22. 1

Iohn 19. 23.

Ouid.

Elsaz 6.6

Eccles, 8.2.

Benedictus à
Benedictus pra
fat: ad Anti-
thes.Sap. et Couar.
to. 1. pag.

184.

Adversus ha-
res. lib. 1. Ca. 4
Mat. 15, 14.

Cant. 4.

Breue were a linne, and this *Doubt-Driner* proue errant? *HIS* doubling of the one; shewes *perstinacie* in the minde, but aggrauates the crime; and *THEIR* relying vpon the *Other*, (like the *Egyptian Reede*) argueth their miserie, and hazards their safetic. And is it nota *Sinne* to *Prohibite* the taking of *that Oath* which the Scriptures doe call *Iuramentum Dei*, the *OATH* of God? because in *his* name, and for *his* sake, and at *his* command Subiects doe sweare *Loyaltie* to their *Soueraignes*? And can there bee a more *miserable flauerie* then to fasten their soules vpon *his* Decision, who (by the confession of their owne writers) hath no more *Priniledge* for warrantable resolutions then an other man (howsoeuer a new late *starte-up* of *Venice* endues him with a more then *Super-angellicall* immunitie, that *volens nolens errare non potest*, though he would neuer so faine, *H E C A N. NOT ERKE*.) In particular controuerfies of *Faith*, there is no doubt but the Pope may erre, saith *Bellar. yea*, euen in points of *Faith*, saith *Alphonssus* in his last Edition, though corrected. Our Sauour then concludes, *If the blind leade the blinde, the danger of the Pit-fall is equall to them both*.

81 This *Controuerfie* therefore, whether of *Faith*, or *Faith*, rests not there: but lest it might bee thought that the *Oath* was ouerwaied by the Popes authoritie, without ground of learning; or was interdicted either vpon *passion* (without deliberate iudgement,) or vpon *ambitious* maintenance of the See Apostolike (without weight of Argument); to strike that stroake deade, out-steps *Cardinall Bellarmine*, a ready armed Champion in *HIS* behalfe, whose successor (perhaps) hee hopes to bee; and by a *LETTER* to the *Arch-priest Black-well* (as by his *Gantlet* cast) he challengeth the *Oath* of *Atheisme*, and *him* of *Apostacie* for taking it. And now (according to the *Proverb*) *Res redijt ad Triarios*; for this is *H E E*, in whome lyeth their maine strength and hope. For *Baronius* compares his books to *Dauids tower & Armory*.
Et

Etiam vidistis virum hunc qui ascendit, said the dismaied Israelites at the sight of a tall Souldier? And is there any standing against such a *Combatant*? But in the meantime doth not the *Cardinall* take it in *scorne* or for a wrong that this *Rotarius* or *Accensus miles* (such the old *Romans* accounted *minima fiducia viros*, to haue little strength and lesse trust) such an *One* as *Parsons*, should take vpon him to make good HIS challenge against the *Apologor*; which is as much as if *TINCA* the frapling *Rhetorculist* should vndertake the defence of *Tully* his Oratorie: and this he doth in the

THIRD PARAGRAPH.

„ Intituled *ABOV T* *Cardinall Bellarmine's Letter*, & answered thereto by the *Apologor*.

Numb. 1. As if the *Apologers* answered like *Iericho's* wals should presently fall with the *Blast* of a *Rams* horne, and a few turnes About it: and yet is the Title well fitting his reply; for many windings and turnings hee hath in a Preface *ABOV T* it, before hee come to it; and being in it, he treads a *Labyrinth* and sometimes looseth himselfe: and yet in the conclusion hee windes his *Cornet* in three severall blasts; first, *COMMINATORIE* to our state; „ Secondly, *CAYSATIVE* of his *Antapologie*; Thirdly, *SUPPLICATORIE*, for a more moderate proceeding. In the Preface, after he hath first shewed the occasion impulsive of *Bellarmines* writing; scilicet, a „ Forreigne mislike of *Black-wells* taking the OATH, „ though with a limitation; and a scandall conioyned, in regard „ of his person and place: (the *Catholikes* of our Climate, as „ this *Iesuite* confesseth, were of another minde, so full of concord they are betweene themselves): hee, secondly, summeth vp as in one *Totall* the Particulars in the *Cardinalls* Letter; yet neither like a *Logician*, nor a good *Auditor*: but (as if a false borrower should summe vp the interest without the principall) he leaues out the *Essentiall* & kindly parts thereof, and onely takes those that are *consecutarie* and dependent, and those verie simply and rudely.

1. Sam. 17. 25.

Lin. lib. 8.

Tull. de claris Orator.

Iosh. 6. 15.

Supra. nov. 14 par. 1.

2 Asthus, „*The Cardinall* (saith hee) *shewes his opinion*
 „*consisting of two points; the one, that the OATH as it*
 „*stands compounded could not bee taken; the other*
 „*that the Arch priest ought to stand firme in regard of*
 „*his place, in defiance of danger.* Whereas to make *Bellar-*
mine speake like himself, the true *Analysis* is this: the Car-
 dinals whole Letter (after the *Gratulatorie Preface*) is ex-
 hortatorie to *Blackwel*; first, to rectifie his iudgement in
 the true vnderstanding of the *Oath*; Secondly, to recover
 his Constancie, which hee hath lost in taking of it: the
 first he perswadeth by reason; because either openly or pri-
 vately it impugneth the *Faith* touching the *Primacie* of
 the *See Apostolike*; which is slenderly prooued, and falsly
 grounded: His first prooffe, a *sly anticipation*, that the
Oath implieth more *fear* then *danger*; Secondly, a *false*
lustre, that it is like the mixture of *Iulians* pictures. His *false*
ground, that the *Oath* impugneth the *Spiritual Primacie* of
 the *See Apostolike*, which is vtterlie *vntrue*: and yet vpon
 that *Sandy* and *vnfound foundation*, his whole building is
 placed, and so the standing thereof is *presigured* in the Gos-
 pell. This is the true *Analysis* of the first part of the Let-
 ter; the second is *vn*touch't, and so let it lie.

Mat. 7. 27.

Apolog p. 39.
30.

Horat. epist.

3 And as hee hath summed it vp *fondly*, so *falsly* also;
 „this Epistler saith, that *Bellarmino* taketh the OATH to
 „be compounded of *lawfull* and *unlawfull* clauses; whereas the
 Cardinall saith plainly, that the OATH though it bee so
tempered & modified, yet it is *WHOLLY* *vn*lawfull, which
 is as much to say, as there is not a *lawfull clause* in it. And
 this is his labour in the two first numbers. After which,
 who would not expect his present *encounter*? but it will not
 bee, *propugnatus pugis armatus* — yee must giue him leaue, af-
 his manner *etor alio*, to step aside; hee is somewhat grip't,
 and a knottie point or two troubles him, before hee can
 ioyne issue; The first, is the *Wrong Translation* of the Car-
 dinalls *Subscription*, which the *Apologer* had thus meta-
 phras'd, *YOVR VERY REVEREND BROTHER;*

„Whereas

whereas those Words (saith the Epistler are to bee referred
to the Arch-priest, & not to the Cardinall: and this (in his
pang) hee calls a CAVILL, both in the Corps and in the
Margin.

4 So the Moralist writes of a quicke sighted Empe-
rike, that would perforce make a gentleman beleue he
was inclinable to a great sicknesse, because hee saw *reduni-*
am a pimple on the skin rising below his naile. But suppose
it were not exactly translated; first, is not the sense all one?
for both the *Brotherhood* and *Reuerence* is Reciprocall and
may bee referred to both parties, either *your Reuerend-*
Ships brother, or *your Reuerend Brother*, especially as it was
in the written Coppie, where the *D.* in the end had
such adash, as it might bee taken aswell for *du*, as *de*.
Secondly, why did not the Epistler mend it, and trans-
late it right himselfe? because hee is apposed. For
should hee haue interpreted *Dominationis* in English truly
ad verbum, the reply (hee fore-saw) would haue beene vpon
him as *Alexanders* was vpon *Diogenes*, who begging a
Talent, the Emperor answered it was too much for a *Cynike*
to aske; hee then craued an *halfe penny*, the Emperor told
him it was too little for *Alexander* to giue. Had it beene
translated *your reuerend Lordships*, that were too *lofty* a title
for the *Grand Cardinall* to giue an *Arch-priest*, whome the
Canonists (some of them) make but a *Rurall Deane*; others
an *Arch-Deacons* inferior; they that put him to the *highest*
streine, ranke him but as a *Deanes equall*. If it had beene
your Reuerend Masterships, that had beene *Terminus diminu-*
ens, too meane a stile for an *Arch-priest*; for so you might
aswell call *Bellarmino* MASTER Cardinall, which in this
Censurers opinion (yee heard before) is *Scandalum mag-*
nam, an vnmanly part, euen in the King himselfe.

5 But why should hee call it a *Caui*? was any argu-
ment framed out of it; or the *Cardinals* ambition aggra-
uated, for so stiling himselfe? no such thing; onely trans-
lated and so left: the Latin is extant and vnaltered; and

Plutar.

Diog. Laert.

Glos. dist. 50.
in Capite.
Dist. 25. c. per-
lecti.
Distinct. 60.
ca. Nullus epis

Parag. 1

Plin. Demosth.

in *BLACKWELLS Examination at large*, translated *Your Reverend Lordships Brother*. Whether properly in the one or the other, is it not truly both a quarrell *De Asini umbra*, who should have the *Lordship*, either the *Cardinall* or the *Arch-Priest*? and an abuse of the Reader, to withhold him from *serious* matters, with *trifles* and *gew-gawes*? „ The other point is *the Apologers wilfull mistaking of the*
 „ *question, and thereby a great ADVANTAGE given*
 „ *to the Cardinall for his defense*. That's yet *sub Marte*; and let not him that is girt to the battle, boast as he that's vn buckled from the fight. If it be so, *that* need not then haue stop't him; the more *advantage*, the *easier conquest*: the triall will shew it, and vpon *that* let it rest.

Examin. large
page 12.

6. And now these *twinges* are past, he comes, Num. 4. to the *first* exception taken against the *Cardinals Letter*, „ confelld by him *to be great if true, that Bellarmine hath*
 „ *mistaken the Question, and like a man blindfold, hath im-*
 „ *pugned the OATH OF SUPREMACY instead of*
 „ *the OATH OF ALLEGEANCE*. And so much doth *M. Blackwell* confesse, after he had well read and weighed the said *Letter*, in saying, that *hee perceined the Cardinall did not distinguish betweene those TWO Oaths, that of 1°. Elizabethæ, and this of 3°. Iacobi*. But *Bellarmino* hath himselfe preuented that *Obiection* (saith this le-
 „ *suite*) in *that he speaketh of an OATH TEMPERED*
 „ *AND MODIFIED, which cannot bee understood*
 „ *of any other but THIS OATH; for THAT of the SV-*
 „ *PREMACIE hath no such MIXTURE in it*: and this he calls a *Cleere Refutation*.

Paragr. I. no.
33. page 10.

7. Which is indeed but a *dusky illusion*; for, first, if *this Oath* be *so modified* in comparison of the other; why is *IT* accounted by this Censurer, *the greatest affliction and pressure that euer befell the Catholikes*? And why should not an *OATH*, so *allayed and tempered*, be as readily intertain- ed by the Pope and his followers, as was the *Edict of Mauritsius* the Emperor, by their owne confession, after
 it

it was *corrected* and *moderated*, as they say? Secondly, those *Mitigations* and alleuiating *Temperatures*, being not mentioned by the *Cardinall*, argue rather that hee did verily *mistake* the *Oath*; writing vpon other mens relations, not his owne vnderstanding and iudgement: for he that compares the *Oaths*, shall finde this *last of Allegiance*, to bee more pressing, pithy, and peremptory against the *Popes Primacie in Temporalibus*, then the other against his *Spiritual Supremacie*; and in all circumstances a more exact and searhing touch-stone, to trie and discover a *loyally-affected* Subiect, from a *hollow-hearted* Recusant. Thirdly therefore, the *Modification* which the *Cardinall* speakes of (as by the verbe and tense he vseth [*offerebatur*] may well be coniectured) is not in the *tenor* of the *Oath* passed so by the *State*, which still remaines as it did; but in the *Offer* of the Magistrate, when *Blackwell* tooke it not long before, whereof himselfe speaketh in his *Letter* to the *Priests*, and repeats it againe in his *Letter* to the *Cardinall*, at those words, *Quod ad Iuramentum*, &c. the first of which *Letters* being written in the midst of *Iuly*, and *Bellarmino* dating his not till the end of *September* following; to that *offred Temperature* and acceptation there specified by the *Arch-Priest*, it is more probable that the *Cardinall* alludeth, then to the *Oath* it selfe, wherein there is no *one quallifying* point. So that his Maiesties exception that the *Cardinall* hath *mistaken* the *Oath*, remaines yet vnremoued, for all this *Cleere Refutation*; vnlesse hee bring more *euidence*, which he intends.

8. But soft, the giddy fellow tels vs he hath another errand to doe, not *out* of the *way*, but a *note BY THE WAY*: The Scripture sets a more essentiall *Note* vpon such *By-way* takers, *Operantes iniquitatem*, *declinantes in obliuationes*: *Wicked men* (as the eues plotting, or pursued) take all the *By-waies*, nookes, and lanes they can passe, for feare to be descried or apprehended; and both Poets and Philosophers haue *noted* them for absurd Disputants and

Parag. 2. no. 49.

Exam. breuius, pag. 23. lin. 3.

Resp. ad Bellar. lin. 12.

Psal. 125. 3.

Arist. Eth. 1. Agathos. apud Athen.

Sueton.

Discourfers, that *start* into circumstances, and leaue the principall matter which is controuerted. But this is iust according to the *Title* of this Paragraph *A B O V T* the Cardinals Letter; for he prolongs to come to it, and being in but a while, is out againe presently. Let's follow him though, and see what *Daizie* he hath pluck't *by the way* in
 „ three whole Numbers, 5. 6. 7. scilicet, the Apologer (be-
 „ like as Caligula did with *Incipiters Statua*) hath taken off
 „ the right *H E A D*, and put another in the place thereof, in
 „ setting downe the forme of the *O A T H O F S V P R E*.
 „ *M A C I E*; For whereas in the times of King Henrie the 8.
 „ and King Edward the 6. the Title was then, *The Kings*
 „ *Highnesse is the Supreme H E A D*, the Apologer thinketh
 „ it not good to giue *IT* vnto his Maiestie; but calleth *HIM*
 „ only supreme *G O V E R N O R*.

1. Sam. 15.

1. Cor. 11.

Stat. 16. c. 1.
Hen 8.All n. Apol.
ca. 4 & Hart
in Confer.

9. Questionlesse, either a bold ouersight in his Maie-
 stie, that he durst change a borrowed Metaphor into a
 proper word, or an ouer-awed feare to take that Title of
Head into his stile, which God himselfe giues to a lesse and
 a farre worse King, and the *Apostle* to euery married man,
 whom he calleth the womans *Head*. But what's the *Vlen*
 that vexeth him for this *alteration*? Perhaps because the
first which gaue that Title of Supreme *Head* vnto King
 Henrie the Eight, were *Bishops* of their owne Profession, not
 of *ours*, and so it was, as appeareth in that Statute which
 he mentioneth: Ifso! why was it then accounted such a
Sacrilege and *Blasphemie* of *ours*, as in all their writings it
 is continually traduced? Or is it because the Title of *G O*-
V E R N O R hath more in it, or is a loftier and prouder
Stile then *H E A D*? No: themselues confesse it is all
 one to be *Head* of the Church, and to be chiefe *Gouernor*
 in causes Ecclesiasticall. Ifso, *identitie* of command ex-
 pressed in *diuersitie* of termes, admits no iust quarrell;
 „ much lesse is to be accounted (as it is heere) a *N E W*
 „ *DEVICE* of *John Reynolds* (certainly hee deserues as
 well to be called *M A S T E R*, as *Bellarmino CARDINAL*)

„ because

„ because such an ONE as HE (or such others as be) about
 „ some twenty yeeres agoe, were the first demisers of it : so saith
 this Epistler. And will this great Intelligencer make himselfe
 so ignorant as he seemes to be, to attribute that to one, or
 some few priuate men, and repute it for so moderne an al-
 teration, which was the Action of the whole State of this
 Land, about fifty yeeres past? For so it was, in the first yeere
 of the late *Queene of most famous memorie*, explained rather
 then altered, at the request of the Nobles and Diuines of
 the Land; and expressed, not by the words of Supreme GO-
 VERNESSE, (as this Mate scornfully speaketh, and
 fallly laies it vpon *M. Reynolds*) the words of the Statute
 being put in the Masculine, GOVERNOR: and in that
 Conference also (which he hath neither quoted nor alleged
 truly) the words of *M. Reynolds* are, *We giue vnto her High-
 nesse the title, not of HEAD, but of Supreme GOVER-
 NOR*, and repeats it so againe in the same Section.

10. „ And that, not in regard of her Sex, which permit-
 „ teth her not to speake in the Church, as this malicious hick-
 scorne dallieth; for being descended as she was, *She* had
 as due right to the Crowne, and as absolute authoritie in
 the fruition thereof, as any Male-Monarch whatsoeuer.
 Neither did shee take vpon her to speake in the Church,
 that is, to define matters of Faith, administer the Sacraments,
 ordaine or consecrate, (as *Oziah* once sacrificed, and as some
 Romish Slanderers haue written) nor medled *Shee* with
 Church-matters more then Scriptures gaue her leaue by
 the place *She* had: nor was her authority in Ecclesiasticall
 causes any thing amoyndred or made lesse by that change,
 or rather Explanation of Head into Gouvernor; which (as be-
 fore is said) the Romanists themselues confesse to be all one
 thing; but onely to preuent or auoid a scandall, which
 (through ignorance) might bee taken at it; lest weaker
 mindes should thinke we gaue vnto our Kings that Title,
Secundum interiorem influxum, which is the proper office
 of the Head, as being the fountaine of moisture, and is the
 most

Stat. 1. Elizab.
anno primo.

Numb. 7.

Confer. cap. 1.
di. 2. pa. 52. in
Quarto.

Vbi supra.

2. Par. 16. 16.

Arist. de somn.
& Vigil.

Eph. 1. 22.

Coloss. 1. 19.

Plat. Timon.

Ioh. 1. 42.
Dist. 22. c. sacrosanct.Paragraph. 2.
par. 2. num. 34

epist. 50.

most true attribute of *Christ* alone, who is so called by the *Apostle*; who also elsewhere giueth a reason thereof, because by *HIM* all the body, being furnished and knit together by joints and bonds, increaseth with the knowledge of God, and that by the influence and working of his holy Spirit: but only *Secundum exterius Regimen*, as the highest and chiefest for preheminance and command (as the *Head* in the *Body*, which is *Reliquorum Imperator*, Guide and Director of the other members) thereby to settle truth, prohibit error, inioine Church-Officers (as Inferiors and Subordinate) the discharge of their senerall duties, and punish their negligence or contempt, &c. and is a more true Interpretation and Exposition of the Princes lawfull authority in Church-causes, then that worthy one of the *Popes*; who, to prooue *S. Peters Primacie* about the rest, expounded *S. Johns Cephas* (which is a stone) by *Caput & Principium*, a Head and Beginning, from whence all the other are to bee deriued.

II. But it seemes his hope is, that this alteration may worke *THEM* some gaine, and bee as a *Reconciler* betwene us and them for an agreement: why then did it stumble him out of his *Way*? or how will that appeare? Because, saith he, whereas in *HEAD* was included a *Supremacie* in causes Ecclesiasticall; by *GOVERNOR*, perhaps, they meane the Kings authority within his Realme, ouer all persons spirituall, but in matters *ONLY* Temporall; for *S. Ambrose* (as ye heard before) forbids *Lay-men* *THEIR* intermedling in those affaires. To be Supreme Iudge of Doctrine, by debating, deciding, and determining points of Faith and Religion, that *S. Ambrose* dislikes, and we approoue not, nor giue it to the Prince, (so you heard before too.) But by their authority to Command Priests (euen in Religious Seruices) to doe their Office, and punish their neglect thereof, or negligence therein, that the Scriptures commended in diuers Kings, *Dauid*, *Ezekiah*, *Iosiah*, &c. and we iustly ascribe it to our Princes; acknowledging with *S. Augustine*, that it is the *dutie* of all Kings,

Kings, to command in matters not onely concerning the Ciuill
state of men, but the RELIGION of God ALSO; and
thus much I SUBSCRIBE VNTO, saith Hart, one
of their banished Traitors. But the very next words to Go-
uernor in the Oath (as by himselfe it is cited) are, in all can-
ses as well Spirituall as Temporall; which might haue well
cut off this flie scorne of his, but that he is idle, and hath no
other meanes to spend time, or to frame answers, but by
Excursions and Out-leaps to no purpose. It was wont to be
the Prouerbe, Bene currunt, they run well, yet OUT OF
THE WAY: but to run badly, and out of the Way too,
is not only an erroneous, but a ridiculous qualitie. And yet
ye see for what he hath steps aside; for some vn-sowne grain
fallen by the Way, which our Sauour noted to be the food
for those fowles of the aire, which the Grecians call *ορνιθον*.
ορνιθον, such as Woodcocks and Doves, to gather vp.

12. „ But now, Let's RETV RNE againe (saith he)
„ to the Apologers charge. It is a vexing torment to a man,
enioined a iourney vpon a speedy businelle, requiring a
serious dispatch, to trauell with a crissling companion, that
will make many errands by the Way, or hath many ac-
quaintances to stop him in the Way, or is forced to make
often Returnes vpon forgetfulnelle of diuers things; such
an one is this virtiginous Vertumnus, whom Plato describes
for an inartificiall disputant, *επιμαρτυρεται αὐτῷ καὶ ἡ φύσις*, now going
on his Way, now stepping by the Way, now returning, and
anon gone againe. Well then, Let's returne now (saith hee)
„ to that charge of grosse mistaking, laid by the Apologer to the
„ Cardinall, for giuing the Childe a wrong name; which, be-
„ sides the former mention of the MODIFICATIONS,
„ and couching of lawful and vnlawful Clau'es in the OATH,
„ the Cardinall doth also confute those MODIFICA-
„ TIONS, in saying that they are but the SLEIGHTS
„ OF SATAN to impugne the PRIMACIE of the
„ See Apostolike, either SECRETLY or OPENLY;
„ which argueth that the Cardinall aimed at both the OATHS.

E c

12. First,

Confer. cap. 10.
diniſ. 2. pa. 674
Quarto.

Eraf. cbil. 1.

Matth. 13.

In Parmenide

Luc. 18.

13. First, can a man confute that which he neuer mentioneth, nor pointeth at, nor can finde? Or secondly, is this a good Argument, The *Cardinall* saith, that *such Modifications* as these in this *Oath*, doe impugn the *Faith* touching the *Primacie*, either *secretly* or *openly*: *Ergo*, He hath relation vnto two *Oaths*, the one *secretly* impugning, the *other* *openly*? Is it not as strong a consequent, Our Saviour in the Gospel speakes of a *Judge*, that *neither feared God, nor revered man*: *Ergo*, Hee had relation to two *Judges*, the one not fearing God, the *other* not regarding man? But be it so; Then *both* the OATHS (belike, by this Iesuite) haue their *Modifications*; though the one more *close*, the *other* more *overt*: which is a plaine *Contradiction* to his first Argument; for *there* he said, that *Bellarmino* must needs meane *this OATH OF ALLEGEANCE*, and no other, because *THIS* *only* hath *these Modifications*; the *other* of the *Supremacie* hath *none*. Heere he insinuateth, that *both* of them haue their *mixtures*, the one more *secret*, the *other* more *reuealed*. Thus is the *Antapologer* become *Turn-sicke* in troubling his little wit more then he need, to free the *Cardinall* from that imputation, which honestly he cannot.

14. For certaine it is, that *Bellarmino* in *that* his dismaying *Inueltine* (rather then *Letter*) vnto the *Arch-Priest*, hath plaid the *Andabata*, or blind-fold Fencer, committing *three* grosse ouersights therein: *First*, in that either hee through ignorance wist not, or in his pollicie would not see a difference betwixt those two *Oaths*: *Secondly*, in that he discovereth not those *subtile Stratagems*, (as he calleth the *Modifications* heere specified) but in generall termes saith they doe impugn the *Primacie*, either *closely* or *openly*: *Thirdly*, that all his Arguments and Authorities brought, are touching the *Spiritual Supremacie*, not one of them concerning the *Temporall*, which the *Oath of Allegance* doth only impeach and encounter. So that his *whole* Epistle is the same which they call *Rhetorica Heterogenea*,

terogenea, a good speech if it had beene to purpose : for there is not any one part of the Popes Spirituall Supremacie touch't, or aim'd at in this last Oath.

15. Had the Cardinall therefore either mean't the right Oath, or intended a direct confutation thereof, his Argument should thus haue beene framed ; *That OATH which either secretly or openly shooteth at the Popes Primacie in Temporalibus, cannot be taken without endamaging the Catholike Faith, and His Conscience that taketh it ; But this Oath of Allegiance doth impugn His Primacie in Temporalibus, either secretly or openly : Therefore this Oath cannot be taken without a double damage.* Had he thus reasoned, his Maior Proposition should haue beene *apudum*, and his whole Epistle to Blackwell beene bestowed in plaine and effectuall proofes, that the Crossing of the Popes Primacie in TEMPORALL GOVERNMENT over all Christned Kings, is the overthrow of the Catholike Faith, and of true Religion. Which Conclusion, as it would haue made his braines to sweat, before he could haue gotten any shew of prooffe for it ; so it would haue made both him, and his Religion odious and hateful to all the Kings, and good subjects in Christendome : which he knew well enough, and therefore voluntarily did mistake the Question, and turn'd all his force to support the Popes Spirituall Supremacie, which is not touch't in one point of this Oath.

16 Which, because his Maiesty in the Apologie averreth, this Jesuite maketh him to bee „ Contradictorie and „ aduersarie to himselfe for so saying, & that in the verie next „ period, where deniding the OATH into 14. particles, 12. „ of them at least (saith this Epistler) do impugn the Popes „ spirituall supremacie. It appeares then there are at most but two of those lawfull and allowed clauses in the Oath, if there bee so many ; and those Modifications (whereof hee speaks) verie few, euen one in all, as appeareth Numb. 10. Namely the first, *I doe truly acknowledge that our Soueraigne Lord King James is lawfull King of this Realme ;* which is the same

almost *verbatim* with the first clause in the Oath of Supremacie: so that either one and the same modification is in both OATHES (and then this Censurers cleare Refutation is obscured) or else the Cardinall hath mistaken the Oath; if not in words, surely in sense, which is not onely his ERROR but his INIUSTICE, as his Maiestie wel obserueth: because in aduising the refusall of the whole Body of the Oath, as it is conceiued, and impugning the same, as wholly vnlawfull, hee makes those that belecue him, to fall into *Rebellious* conclusions; for hee that shall refuse to take it, must needs hold the *negative* to those foureteene propositions: because all Refusall is either of wilfull obstinacie, or of a perswaded contrariety, as first, That our Soueraign Lord King Iames is NOT the lawfull King of this Realme; Secondly, That the Pope HATH power to Depose him; and so of the rest.

17 And this the Iesuite Sneereth at: (in the mean time what's become of the *Apologers* contradiction; and the overthrow which his Maiestie hath giuen himselfe? THAT hee is not yet readie for; hee craues a respite to a further examination. Numb. 8.) „but this (saith hee) is a simple „Fallacie, called by the Logicians a *composito ad diuisa*, from „denying of a Compound to inferre a demall of all the parcels „therein contained; which hee exemplifieth in an OATH framed either by some Platonist in magnifying his Master, or by an Arrian, or Pelagian Prince in fauour of their Sect: and both the OATHES mingled with clauses, some LAWFULL, some VNLAWFULL. Wherein, first, secretly hee girds at his Maiestie for beeing both a Philosopher (which is his Maiesties great glorie, and our Realmes happinesse; for true Philosophie ioyned to Government, regulates the Scepter to the subiects comfort and the Kingdomes renowne) and an Hereticke also, Tortus saith so plainly: a perfect slaunder in them both: for by that Religion which they call Heresie, he doth truly glorifie the God of heauen.

18 Secondly, this challenge of *Sophisticall* arguing, is more then a *Fallacie*, it is a *Falsitie*. For thus his Maiestie argueth: *He that Refuseth the whole body of the OATH, not distinguishing, nor declaring his allowance of some parts thereof, by thus his VN-DISTINCT REFUSAL* concludeth the *unlawfulnessse of the WHOLE*, and is presumed to holde that the *Contrarie* assertions are true; but the *Cardinall* condemnes the *WHOLE OATH*, as it is concerned, not excepting any *ONE* for a lawfull parcel thereof, and willeth the *Arch-priest* so to refuse it: therefore, thus condemning it *WITHOUT DISTINCTION*, hee induceth them that Refuse it, to a lawfull persuasion of a *TOTAL NEGATIVE*, and contrarietie of opinion; which is the verie argument of our Sauour Christ, *He, that gathereth not with me, scattereth*, that is, who so condemneth mee as *WHOLLY* vnworthy to bee receiued, dooth thereby will men to refuse my person; reiect my *Doctrines*; blaspheme my *Works*; and *TOTALLY* denies mee to bee *God* and *Man*; and renounceth al *Prophecies* written, and testimonies reuealed concerning mee.

Math 12.30

19 *Semper in generalibus specialia insunt*; saith the Law: & *in toto pars continetur*. The generall, whether affirmative or negative contains in it all the specialities; & a totall refusall, is an entire Deniall of each particular. Hee that should say that the *Whole* body of the *Dialogue* is vnlawfull in it selfe, and repugnant to *Christian Liberty*; doth he not conclude the *unlawfulnessse* of euerie seuerall precept in Law? and withall imply that a *Christian* (free by grace) may bee (without feare of the Law morall) an *Idolater*, *Blasphemer*, and an *Adulterer* &c. Neither is his Maiesties Argument drawne from the *Compound* to the *parts diuided*, the *Cardinall* hath made no such *Diuisiō*; for he hath condemned, *totum continuum* the *Whole* body and bulke thereof to bee *vnlawfull*: but it is rather *à toto ad partes per contraria*; as hee which denies the *Whole* world to bee of Gods making, he both denies that God made the *light*, and

F. de reg. iuris.

Sunne, and *Starres* and *Plants*; and also argues his opinion to bee, that either there is no God, or that he is no Creator.

20 Take therefore the Iesuits owne example, & frame it aright to the point: put the case that an *Arrian* Prince should contriue an *OATH* for his subjects to sweare that there are *Three Persons in Trinitie*; that God the Father created *Heaven and earth*; that the second Person is the *Sonne* of God, had a beginning of his essence in time, was crucified, dead, and buried, &c. Some Christians fearing or hearing of an error therein, but not discovering it, haue recourse to some great Doctor to know his opinion; H E E, descrying the *Arianisme*, forbids them to take it (and not shewing them the *erroneous Article*) assureth them that the *Whole OATH*, as it lyeth, is *unlawfull*: doth not that Doctor condemn all the Articles therein, and willet them *inclusively* to denie the Trinitie, and the Father to bee a *Creator*? yes, and as much as in him lyeth, causeth the enemies of God to *Blaspheme* them as *Atheists* and *Pagans* for this their generall deniall. And therefore the rule of God Almighty is, *Si separaueris pretiosum à vili, quasi os meum eris*, so separate the precious from the vile is according to my word. T H I S the Cardinall should haue done, but did it not; therefore his disallowing it in *grosse*, sheweth his manifest dislike of euery Article therein, and his *implied aduice*, that Catholikes should deny euen the verie first, *That King Iames is the Lawfull King of this Realme*. Nay, saith this Epistler, *that's a calumnation*, all Catholikes doe both *professe* and *confesse* the contrarie.

21 Doe they so? then *Father Parsons* either is not, or was not a Catholike when hee wrote his *Doleman*; for there hee laboureth the point hard, that *King Iames* cannot either by *Religion*, *Nation*, *Blood* or *Law*, bee the *rightfull King* of this Realme. And if it bee Catholike doctrine (as *Simone* and *Philopator* haue concluded it) that no *Hereticke* is capeable, if an *Heire*; or can bee a iust possessor of a Crowne

Ier. 15. 19

Part. 2. cap. 5

Crowne when hee hath obtained it: then *Torius* who hath so pronounced of King *James*, either denies him to bee a lawfull King, or all of that profession are not of the same minde for the King. Yea, wee will goe further; whosoever refuseth to sweare to any *One* of the Articles in this Oath, acknowledgeth not the first, For the *Whole Oath* is like an Indenture, all the Clauses tying and tending to *One* condition of *Allegiance*; the breach of *One promise* in the Indenture forfeits the *WHOLE*: the denying of any *one Article* in the Oath, is the denyall of the *Whole*, even of the verie first.

22 Take but one for example: hee that refuseth to sweare, that the Pope hath no manner of authoritie (simple or compound) to depose the King, hee refuseth to sweare that King *James* is lawfull King of England. For if hee were once lawfull, then is hee euer so; true legitimat[i]on is neither intended, nor remitted: and unlawfulnessse of title *ONELY*, carrieth with it the casualtie of *Deposing* and *Detroning*; it is not *varying* in Religion, nor *altering* of manners; nor *misordering* a Realme: all which may shew a King to be *unjust*, but not prooue him an *unlawfull King*; they may hazard his safetie, but not impeach his Title. A right of *deposing* must bee in him, that hath either an *higher power* (and that's *onely* God, for *sibi soli peccant* saith *David*, and none but a King can say so) or the *juster claime*, and then is not the Soueraigne in place the lawfull King; for two severall parties cannot haue equall right to *One* Crowne; but the Pope least of al other, being a *Forreiner* to the Nation, and an *utter stranger* to the bloud. So that hee which denies not the Pope that *deposing* power, denies vnto our King the Lawfulnessse of his Inueltiture and Dominion. The breefe and truth is, Let a King bee what hee will for his Religion or Government; if hee haue right to the Crown, the Subiect must endure and pray for him; the Forreiner may advise, but not *disturbe* him; they *both* may lament and vse meanes to amend him, but neither of them *both* assume the

Psal. 5. &
Ambrose in
eum.

the power to *Depose* him: which authoritie of the Pope for deposing (as also his power in the rest of the *Negative* parts in the Oath, either of *absolving* subiects, or licensing Rebellions, or inciting Murders of Kings excommunicate, &c.) No *Complate Concell* euer fastned vpon the Pope; neither can their owne Schole-Doctors agree how *that* should concerne him, but are (as his Maiestie truly obserueth) at irreconcilable Iarrs among themselues about it: to al which the *Epistler* answereth not *One* word.

23 But the *next* exception he takes, is the example brought out of the *Councils of Toledo*, especially the *fourth*, which containeth an *Oath of allegiance*, commanded and layd vpon *all* persons without distinction; and therein also the very point of *Equiuocation*, so carefully eschued in this *Statute Oath*. In somuch, that *ALMOST* euerie point of that Action, & this of *ours* agreeth, saue that the Fathers of *that* Council were carefull to see *THAT OATH executed*; but hee that pretends and vsurps to bee *Head of all counsels*, is as streight in *prohibiting* it to his Catholikes. Which discourse, the plaine-dealing Iesuite doth call, *the Apologers fraudulent manner of proceeding, arguing a bad cause*; and ads his reason, *because in those Counsels (which were thirtene in number) there is neither forme of Oath prescribed, nor any mention of Equiuocation, but ONLY of flat lying, and perfideous dealing.*

24 Were *WEE* so idle as to followe him in his owne veine, wee might catch at these last words of his [*but ONLY of flat Lying*] and play with his word *ONLY* as hee did before; as if hee thereby made *flat lying* and *perfideous dealing*, but a small fault; for so hee taxeth his Maiestie, for saying *ONLY a forme of Oath was framed*; and thereby conclude vpon him with his owne words there; *By this exception of ONLY a man may well perceiue this Fugitive maketh little account of flat lying and perfideous dealing.* But let him goe, idle hee is, and the *Pharao of Rome* vseth him accordingly, keepes him to gather *such straw and stubble in Egypt*.

Parag. 1.
Numb. 12.

Egypt, because hee is neither good nor fit for any thing
 else. *Sed Quis tulerit Graculum?* while this Iesuite is atta-
 ching the Apologer of a *supposed fraudulencie*, himself must
 euen there bee arrested of a *Fraudulent impudencie*; char-
 ging his Maiestie to say, that *EVERIE* point of that
Toletan Acton hath *aggreance* with ours, and leaues out
 the principall word which his Maiestie vsed, when he saith
 that *ALMOST* *euerie* point; & subiecteth immediately
 a particular exception of *disparison*. As if there were no
 difference betweene *his* speech that should say, *Fa: Parsons*
was almost vpon the Sea-Coast for *England*, expecting the
 issue of the *POWDER PLOT*, & *his* that shold auerre
 that hee *was vpon* the Sea-coast, and shipt for *England*.

25 In the meane time, what saies he to the *Councell* of
Toledo? it puzzles him horrible, and makes him roue a-
 bout, for 8. Num. together to shift it, and when hee hath
 (like a fond Surueyor, who, hauing no more ground then
 wil serue a Goose to graze on, wil needes discourse and
 shew how it abuts vpon all the quarters of the world) when
 (I say) hee hath with many Circumstances set downe, ,, the
 ,, occasiō of that Councels assembly, with the cause of the Trea-
 ,, sie concerning one *Sismandus*, that had displaced King *Suin-*
 ,, tula, (the Canon saith, that fearing his owne wickednes,
 ,, *Scipsum Regno priuauit & exuit*, he strip't and deprived
 ,, himselfe of his Kingdome) and ,, how that the said King
 ,, procured this foureth Councell; then reckoning vp' the Pre-
 ,, lates & humble behauiour of the *Emperor* before them; with
 ,, the full summe of the Decrees, all of them in Ecclesiasticall
 ,, causes saue one, the last of all, concerning an order for the
 ,, future establishing of their Kings; and then hath told vs of
 ,, the excommunication denounced against all those that shall
 ,, attempt the Destruction of their king, or breake their Oath
 ,, of fidelitie made to him; with a reprobation of that curse, di-
 ,, uers times in that Canon, and a Reason thereof; with a com-
 ,, mendation of the Care which those *Fathers* had for prefer-
 ,, ring the Subiects fidelitie to their Princes; and a supplica-

Council Tolet. 4
 Can. 75.

„tio of their clergy to their King for his moderat & milde ca-
 „riate to his subiects; and a promulgation of a conser-curse a-
 „gainst the crueltie of the succeeding kings, if it prove such; with
 „a confirmatiō of the Expulsion of Suintila for his wicked life
 „(though Saint Isidore speake much good of him) and finally
 „a forme of an Oath in the sixt counsell of Toledo prescribed to
 „the kings of Spaine before they bee crowned, that they should
 „not suffer their Subiects to violate **T H I S** Catholike Faith,
 „and a speciall marke vpon the word **T H I S**, shewing
 „**T H A T** Faith to bee opposite to the Protestants Faith: af-
 „ter all this ranging discourse (as if hee had runne him-
 „selfe out of breath and sence to) his sober conclusion is,
 „that this is **A L L** against the Apologer.

26 Some say, that Pericles had that skil in wrastring,
 that though hee receiued a fall, yet hee would perswade
 the wrastringer that cast him, and the Spectators that beheld
 him, that **H E E** was the Conqueror notwithstanding this
Art doth Father Parsons assume to himselfe often, but ve-
 rie vnluckelie; for what is that *One* point of all this, that
 makes to the purpose; much lesse to Confute the Apologer,
 or is against him? Had hee taken exception against the
 Councell, as vnlawfull (because his Maiestie called it a *famo-
 mous* Councell) and therefore not to bee alleadged in this
 controuerſie, *Baronius* would haue snib'd him, who hath
 magnified it to the skies. Is it then that this *famous* Coun-
 cell (consisting of so many Prelates, 70. or 68. or 62.) was
 summoned & Conuented at the Command of the said King?
 (for so it was, the words are *Religiosissimi Sisinandi Regis in-
 ſu & imperijs Conuenimus*; we are assembled by the command
 and authoritie of our most Religious king *Sismandus*;) this
 indeed may make against the Apologer, for hee had before
 maintained and demonstrated that Emperors and Kings
 were wont to Conuent Councels both Vniuersall and Nati-
 onall?

27 Or is that the point, because the *Canons* of that
 Councell were all flatly opposite to the Protestants opini-
 ons?

Thucyd. in
 Plat. Pericl.

Prefat. ad
 Concil. Tol. 4

Apol. ps. 26.

ons? Bec it so: first, the *Apologer* medled with no one Canon of that *Councel*, but the last, concerning the *Oath*. How then doth this make against him? but is it so indeed? view three or foure of them; the *marriage of Priests* (so is hee with the Consent of the *Bishops*) is there allowed, Canon 43. that ignorance is the Mother of all errors, (not of deuotion) is there positively set down, Canon 24. that the *Clergies* immunitie from ciuil molestations and trouble is from the King, and by HIS command and authoritie, that's decreed in the 46. Canon. Lastly, that all the Decrees and Canons of that Councell were confirmed by the Clergie ANNVENTE RELIGIOSISSIMO PRINCIPE, after the kings ROYALL ASSENT had vnto them; and that's set downe Canon 75. Now which of all these makes against either the *Apologers Discourse*, or the *Protestants* opinion? that so the Reader may see hee might haue spared his marke THIS set vpon Catholike; for the Church of England, both for substance in Doctrine, and Ceremonie in Discipline, dooth hold the same, which many of those Canons doe conclude.

28 As for the particular Canon concerning the *Oath*, how is the *Apologer* therein taken short? yes, foure waies;
 „ First, there is no particular forme of an *Oath* set downe in
 „ the *Councils* but onely a generall command for K E E-
 „ P I N G, not for taking an *Oath*. Can an *Oath* bee kept which was not first taken? But in the Canon it appears that all of them had before taken it. *Quicumq; sacramen- tum quod POLLICITVS est temerauerit*, are the words of the Canon; for it was *Iuramentum PRESTITVM* saith *Barronius*. And did his Maiestie say that the council did decree the TAKING of the *Oath*? No, but an *Oath* WAS decreed a thousand yeares agoe, which a famous Council with diuers other Councils COMMANDED to be O- B E T E D, without exception: the state decreed it; the subjects of all sorts tooke it: the Councils inioyned the inuiolable performance thereof. So then, an OATH there was,
 F 2 that's

Vbi supra.

Annal. 10 8.
 Anno. 633. 72

Matt. 16
Ioh. 20.

De Pontif.
Rom. li. 2. ca.
11.

that's without question; and a *forme* it had; if not set down in the *Councell*, what's that to the point? Sufficiently hath his Maiestie euicted what he would, to proue that *this OATH of allegiance* amongst vs is no such strange thing, it having a *precedent in like kinds*, confirmed by diuers *Councels* about a thousand yeres since. But is this a good argument, *There is no forme of an Oath* prescribed; therefore *either there was NO such Oath, or it is fraudulent dealing in the Apo's. ger to speake of it?* by the same consequent, the title whereby the Pope supports his *Souereignty Monarchicall*, and deriues it frō *S. Peter* (euen in spirituall causes may be iustly cōcluded a *fraudulent claime*: for when the *Keyes* were giue, and that *triple Pasce* enioyned to *Saint Peter* (which are the two maine pillars and refuges for that challenge of the Popes) there is no mention either of *Succesor* or of *Rome*, but onely *Peter to T H E E will I giue the Keye, and Peter feede T H O V my Lamber*; the fetching of both which (the *Succesor & See*) into those *Texts*, driues *Bellarmino* into a maze: for first hee saith, that the *Bishop of Rome is Peters succesor* *IVRE DIVINO*, and that *Christ appointed it so*; presently hee saith, that it was *FACTVM PETRI*, it was *Peters owne institution*, that the *Bishop of Rome should bee his succesor*. Might such reasons preuaile, that *Manifest Texts* either of *Scriptures* or *Fathers*, *verbatim* to expresse what wee argue, might only take place, or the quarrell end, the *Pope* would be found a more *fraudulent Impostor* then a *Pastor*; and *Trans-substantiation* should neuer haue had either the *being* or *beginning*.

29. But say, in sooth, *Fa. Parsons*, is there not in those *Councels* a *FORME* of such an *OATH*? *Despecte*, of the kinde and quality of the *Oath* it seemes you doubt not; the *Councel* declares it to be an *Oath promissorie*, which is *de futuro*. of something afterwards to be done: *de Re*, of the substance and matter of the *Oath*, it is not questioned, for the *Canon* sets it downe, and you also confesse it in your second exception, saying *that it was an OATH OF*

OF ALLEGEANCE. The Controuersie is of the FORME, which, though in *Scriptures* and *Vse* we know to be diuers, yet all conclude *that* to bee the *true forme* wherein the *name* of God is vsed, for so himselfe commanded: which being of many sorts also, *that* is found to bee least questioned, wherein his *name* is ioined, either with a *Preposition*, as BY or BEFORE God; or vsed by way of *Imprecation* or *Inuocation*, as in that of the *Apostle*, *I call God to witnesse to or against my Soule*; and this their owne Doctors denie not. Now, euen this very FORME is exprest in one of the *Councils of Toledo*, cited by his Maiestie, and translated, and it beginneth thus: *Testamur coram Deo & omni Ordine Angelorum*, &c. *ut nemo intendat*, &c. *Wee protest and testifie BEFORE God and the whole Company of Angels, that no man shall or may intend or enterprise the destruction of the King*, &c. What then meant the Epistler to venture all the poore Credit of all that hee writes (which he may doe well enough, he was banckrupt of that long agoe.

Nisi hic quod agat tertia cussus habet,
said the Poet of an old woman that had lost all her teeth
,, with twise coughing) if in all the 13. *Toletan Councils*,
,, there be found any FORME of an Oath prescribed? How
will he auoid the TESTAMUR aboue cited? Perhaps
he will say there is an OATH described, but not prescribed. Acutely. Be it that the State Secular framed the Oath
and enioined the Subjects to take it, yet the Council assembled confirmed the Oath, (which is all that his Maiesty
endeuoured to prooue) and expresth the Forme thereof
as it was conceiued: Diuines then doe teach vs, that euerie
Canon of Confirmation by a Council, is a prescript of
Inuention for Obedience.

30. ,, Let vs now heare his Second Exception: sc. That
,, Oath in the Council confirmed, was an OATH OF CIVILL
,, ALLEGEANCE, which neither the Catho-
,, likes refuse, nor Pope Paul prohibits. The Catholikes re-

Authent. Iustin

Deut. 6. 13.

2. Cor. 1. 23.

Vide Azor.

Instit. lib. 10.

ca. 2. part. 1.

Apo'og. pa. 54.

ex Concil. Tol

let. 6. Can. 1. 8

Marzial.

Tolet. 4. ca. 75.

Matth. 23.
Rom. 13.Apolog. 94. 49.
50. &c.Compendium
Joram. Jac.
anno 3.

fuse that which *Pope Paul* forbids, and that *OATH* which he condemnes, *concordat per omnia*, is the very same for substance in euery point with the *OATH of Toledo*: the title is the same with ours; each of them called *Iuramentum Fidelitatis*, *An Oath of Fealtie or Allegiance*; that of *Spaine* comprehends all the Articles of our *Staine-OATH*: If in a shorter space, and lesse number, that makes no more to the altering of the *quality* or the *substance* thereof, then (if we may compare *humane* with *diuine* things) the *abridgement* of the *Decalogue* into two great Commandements, which our Saviour made; yea, into *one word*, as the *Apostle* contracts it, doth varie the *qualitie* or *substance* of the *Law Morall*. For whoso takes those 14. Propositions, into which his Maiestie hath resolved and branched the *OATH*, set aside the first clause (whereof they say they make no question) and the last part touching *Equivocation* (which hath the proper place anon to be examined) all the rest of the particulars may most properly and naturally be reduced to those few which in the *Councels* are comprised.

31. For the whole *OATH*, either in generall concerns the *Protection* of his Maiesties both *Person & Crown*, and that's the maine branch of the 75. *Canon* of the fourth *Councell*: or in particular, a *Prevention* of any other claime, or *attempts* by any *Person* to *deprive* his Maiestie either of his *Life*, or his *Kingdomes*, or his *Subjects*; whether by *single hand*, or *ioint Conspiracie*, or *treacherous Defection*, or *open Rebellion*; and these are all within the list of the 18. *Canon* of the 6. *Councell*. First, for *usurping Claime*, *NE-MO, We protest NO MAN shall or may* (there's the *Pope* wholly excluded, if he be in the number of *Men*) *usurpe* or *challenge apicem*, any one tittle of *HIS Dominion*, much lesse *fastigium*, (which is in the fourth *Councell*) the *Souereigntie* of his *Kingdome*: (there's power of *Deposing* gone, for it is an higher *Souereignty* to make, and marre, and ouer-top Kings, then to be a King, and that which God hath reserued to himselfe alone; for *God is the Iudge*,

Psal. 75. 7.

it is HE that pulleth downe one, and setteth vp another, saith the Prophet.) The other particulars of the *Statute-Oath* are easily reduced to these: *No man shall seeke the destruction of the King, nor attempt his life, nor deprive him of his power, nor by any machination associate or helpe the hand of any Conspirators against him.* All which are plainly and verbatim in the 18. Canon of the 6. Councell, cited by his Maiestie. And the Iesuite espying it, passed it and the rest over, not so much as either touched or named. And this was the manner, and forme, and nature of the OATH which those Councells did allow and ratifie; but the Top-Councell Pope Paul hath wholly interdicted, and willed HIS Catholikes to refuse it, as being repugnant to Faith and Religion, which in no one essentiall point differeth from THAT so approoued by those Fathers.

32. „ His third Exception is rather a Supposall; If King „ Sisenand had offered the Councell an OATH preiudiciall to „ their Ecclesiasticall affaires, they would haue lost their lines, „ rather then haue yeilded to it. This is againe his Sophisticall Elench, though very silly and simple, whereby hee begges the question in hand, and that by a supposed coniecture, when his Maiesty speaks of a Fact: but wee haue oft said, and they shall neuer disprooue it, that there is no one Article in the Statute OATH crossing any Ecclesiasticall affaire, nor challenge of the Pope in Spirituall Causes; vnlesse the very naming of the Pope be the preiudice, which in the whole Councell is indeed not once specified, either for conuenting or dissoluing it; yet at the time when they met, there was a Pope, and his name was *Honorius*. When the Councell therefore confirmed that OATH, against Deprivation or abetting Conspiracies, in those generall termes, *Nemo priuet, &c.* Had they but dreamed of such an authority in the Pope, they would sure haue added, *Semper excipimus Papam*, or, *Salua auctoritate Sedis Apostolica*. THIS they did not, but in simplicitie of heart went on, and set it downe, *NEMO, NO MAN may or shall*

shall DEPRIVE our King: wherein the Popes challeng'd Power is as much impugned as in our Statute OATH.

33. „ His fourth and last Exception is; *There is no mention of Equivocation in the Councils, but the words are [IURARE MENDACITER] to swear falsely, or lyingly*: Betweene both which, what is the difference? No more then betweene a paire of cousening Jugglers, the one shining in *Silke*, the other cloathed in *Ruffes*; this more open and clownish, the other the more fine and cunning Feater. Nay it is no more, then that which was noted to be a fashion in all Languages, the abating of an odious vice, or harsh and vnpleasing thing with a finer tearme: and that fashion neuer more frequent then where the vice was most vsed; as in *Israel*, their *Blasphemers* were called *Blessers*; and in *Athens*, *πίπας*, their *Sirumpets*, they would call *πύπας*, *Shoe-friends*; and their *greivous Exactions, Covenants of State*: So among the *Romanes*, *Perduelles* their open enemies they would terme *hostes*, which naturally signifieth no more then *strangers*; and whom we in the Southern parts call *Theeues*, in the Northerne parts they call *Taking-men*; and *whores* (which is the more grosse, but truer appellation with vs) they call *Vsed women*: Euen so, that which *Scriptures, Fathers, and Councils*, haue heeretofore simply called *MENDACIVM, A LIE* in plaine tearmes, the *finer-mouth'd Iesuites* (to blaunch the foulenesse of the sinne to which they are so accustomed, and by an *in-bred prauitie of minde*, as *Tertullian* speaketh; reioice and delight in *lying*) by a *Rhetoricall inuention*, call it in a finer word, *EQUIVOCATION*; a tearme to all antiquitie vtterly vnknownen, but only as a *Falacie in Logicke*, and a sporting figure in *Rhetoricke*: and therefore to define out of any authentick Writer this Iesuiticall *Equivocation*, to make the difference appeare from *flouing*, it is impossible. For a thing vnknownen in *nature or custome*, cannot be defined by *Art*.

34. Yet (not to enter into a full tractate thereof, because

1. Reg. 21.

Thucyd. li. 2. &
Plut. Solon.

Tull. Offic.

Apolog. ca. 8.

cause *T. M.* the elder hath hunted this *Fox* in his *Equiuocating Male-Pardus* thorowly well) to trie the difference betweene the *Canons* Sense of *Iurare mendaciter*, and *Equiuocare*, shall we say, that to *Equiuocate* mentally, (for of the *verball* and *literall*, the queltion is not now) is to speake one thing with the mouth, and to conceale or reserue in minde a thing *diuers* from that which is vttered? That's not full; for so should *Abraham* haue beene said to *Equiuocate*, when he told *Abimelech*, that *Sarai* was his Sister, keeping the other part to himselfe, that she was his wife, for both were true: and euery wise man might be so stiled; for it is the marke of a foole to open all his minde at once, whereas a wise man *reserues* it till afterwards, saith *Solomon*. But put the case that the King had asked *Abraham* whether *Sarai* had beene his wife, and hee had said *No*, reseruing the other part [*Shee is my Sister*] in his minde, this had beene a flat Lie in Diuinitie: and yet it is the same which the Iesuites call *Equiuocating*. For it is an ouer-rul'd case among them, that if the Question be put to one of them, *Whether he be a Priest*, by the rule of *Equiuocation* he may answer, *No*, (though he know himselfe to be one) reseruing some *Evasion* within himselfe. Is then to reserue in mind any thing which we know contrary to that which the tongue vttereth, whether answering to a Question, or swearing before a Iudge; is that (I say) *Equiuocating* or flat lying? Take either of them; it is no other then that which the Councell calleth *PRÆVARICATIONEM FIDEI*, a varying and double dealing, with faith plighted, and profession made; and also *SIMULATIONEM ORIS CUM MENTIS PERFIDIA*, The faire semblance of the tongue with Treachery at the heart, euen while the OATH is in taking; and was first practised by *Atrius* (that abominable Heretike) in matter of Religion, and is abhorred euen in Ciuill Commerce, not only by Diuines, (who account men that vse it, detestable beasts) but among *Pagans* also as much detested as Hell-gates:

G g

and

Full Satisfact.
par. 3.

Gen. 12.

Pro. 29. 11.

Tolet. 4. c. 61
supra.

Socr. li. 1. c. 38.
Aug. de verbis
Apost. Ser. 28.
Homer.

Aa.5.

Li.3.Dist.38.C

Psal.115.4.
Aquinas in
Rom.3.

Paul. Aemyl.

and what is this but the *Iesuites Equiuocating*? which all ancient *Holy Writers* call *flat lying*, no other then the very sinne of *Ananias* and *Saphyra*; for when a man speaketh any thing contrary to that which in his minde hee thinketh, *Equiuocare est*, say the *Iesuites*; *Mentiri est*, saith the Master of Sentences.

35. The principall *Difference* which they make is in their *purpose*, that they doe it not with an *intent to deceiue*, but only to *defend themselves from danger*. First, good *Intentions* can neuer make actions, forbidden by God, to be lawfull; especially *private* respects should neuer salue *per- iurie*; for he that *Swears*, though to his owne losse or hurt, he must keepe his *Oath*, without *varying*, saith the Kingly Prophet. *Verum ex falsis non est Sylogizandum*, is a rule in Schooles, nor a good *End* by ill meanes must bee effected. Secondly, this is but a iuggling mist of meere apparance, void of sound and true distinction; because they knowing that it is impossible for them to be concealed or escape, without illuding or beguiling the Magistrate, doe therefore *purposely* deceiue him, that so they may decline their danger: the *auoidance* of being disclosed, it may be, is the first thing in their *Intention*, but the first that they put in *Execution*, is the *beguiling of the Iudge*; for the *End* cannot bee purposed, without the *meanes* to the End. Thirdly, this was the very case of those *Gothes* in *Toledo* toward their King; for, hauing an *Oath* prescribed by the State, many of them thinking that *Sisenand* vsurped the Kingdome, either by an vnlawfull depriuing, or an overawfull pressing of *Suintila* his Predecessor to a voluntarie Religation; yet for feare of the Lawes penalty, and to keepe themselves vntoucht from confiscation of goods, and forfeiture of life, *Swore Fealties and Homage* vnto him as their lawfull Soueraigne, but *thought contrary* in their heart to that which they had sworne: and *this* the Fathers of that Councell called *flat lying*, and is no other but the *Iesuites Refined Equiuocation*, though not in that verie

terme

terme specified, yet agreeing in Sense.

36. And if that was accounted but a *Canill* in *Arrius* and his Sect, to except against the word *Homouſion*, because it was not found in the Scriptures, though the truth and full meaning be there; and when we put *them* of Rome to the prooffe of *Trans-substantiation*, because there is no ſuch terme in any *Scripture*, *Father*, or warranted *Councell*, they count it a *Canill*, and vpbraide vs with that exception taken by *Arrius* againſt the *Co-eſſence* of the Sonne with the Father: what a *ſhift* is this of a trifling *Caniller*, that when the *matter* and *ſubſtance* which the word implies, is in the *Councell*, he will proclaime it in his Maieſtie a *fraudulencie*, to paralell the perfidiousneſſe of both the Actions together, becauſe the very word is not there to bee found? Which (like *Rahels* children that muſt needs be miſſed becauſe they were not) could neuer be mentioned, becauſe neuer dream't of.

Ruffinus & Sacrat.

Ier. 31. 15.

*Concil. Toledo. 4
Can. 75.*

Eccleſ. 8. 2,

37. And therefore wee will conclude this point, and diſmiſſe the *Cenſorious Epiftler* with that *admonition*, which thoſe *Fathers* aſſembled, gaue to ſuch as himſelfe and thoſe that are of his *Cut*: *Non ſit in vobis, vt in quibuſdam Genti- bus, Infidelitatis ſubtilitas impia; non ſubdola mentis perfidia; non perurij nefas, & Conuulſionis nefanda volimina: Let there not be within you, or among you, as among Pagans, and Gentiles, and other Heatheniſh Nations, any vngodly SLEIGHT or SHIFT of Diſloyalty and Vnfaithfulneſſe; nor the falſhood and treachery of a crafty and deceiuing minde; nor the abhorred crime of PERIVRY (as unworthy the naming) nor the abhominated enterpriſes of Conſpiracies and POWDER- PLOTS: but, which is the Preachers aduice, Take heed to the mouth of the King, and to the word of the Oath of God. And ſo, with Him we end this part of the Paragraph; yet with a *Nouerunt vniuerſi* præmiſing this, that to the reſt of the *Councils*, either of *Toledo* or *Aquiſgrane*, hee hath not answered One word; nor ſhewed the difference betweene that which they call *Equiuocating* in an Oath, and that*

which the *Conncell* calleth *Swearing in the name of God DECEITFULLY*; but passeth to the particular exceptions against the *Cardinals Letter*, which he calleth

The second part of the third Paragraph.

Plut. Phoc.

I. In the *Entrance* and first Section whereof (as if hee were another *Phocion*, the *batchet* of *Demosthenes* his public Orations) he chops off full six leaues of his Maiesties Answer at once, with two or three sleight words, that they are „ but *Dalliance* and pick't *Quarrels*: whereas in the whole *Apologie*, there is no passage more witty and proper, nor more seriously with iudgement handled. For in the *Seven Exceptions* (so many they are to be numbred) not the *Cardinals* weaknesse of iudgement, but wickednesse of heart and affection (which is the chiefe seat of Religion) is ransack't and discovered to the world, as it rightly deserueth: For whereas the generall opinion, conceiued commonly of the *Cardinall*, hath beene this, by those that haue not pondered his works, (and Prefaces especially) that *Father Rob. Bellarmine* hath beene no base *Pragmaticall Pa. Parsons*, but an honest, quiet, ingenuous Student; now, by this his *Letter to Blackwell*, he is truly made knowen, first, to bestow some good part of his houres in receiuing *Intelligences* out of *England*, how painfully *Blackwell* and his fellows doe labour euery day and houre, like true *Foxes* and *Swine*, in rooting and vndermining the *Lords Vineyard*: so that for the space of almost these forty yeeres, neither *Hart*, nor *Campion*, nor *Garnet*, nor *Gerrard*, nor any other *Disturber* of our Christian Peace, hath wanted *Bellum-arma-minas*, from *Bellarmino*, howsoeuer he couers it vnder *Numa* his *1,000* his *Sacrificing in Prayers* at the *Lords Altar*: which can neuer be very charitable in him, nor acceptable to God, nor any way profitable to them for whom he praieth, so long as he now reuealeth himselfe (which is the third exception) to account *Death* for *Treason* to bee the most reioycesfull kinde of *Martyrdom*:
and

Plut. Num.

and with all (which is the fourth) to esteeme of our *Gratioua Soueraigne* as of an other *Julian* and a most bloody persecutor. To which foure, and to the other three, as well concerning *Bellarmines* mislike of the *Modification* in the offering of the *Oath*; as also of the challenge, that no point in the *Oath* tendeth to matter of *Faith*, which should make him that sweareth, either to belecue or not belecue any *Article of Religion*: and lastly of the *Rebutter* to that vnfauerie and vnmanerly comparison, betweene *Peters Successor*, and our *Soueraigne* his *Succession* from *King Henrie*; that neither the *Popes doctrine* all nor *personall succession* can come neere any such probable warrant or assurance, as that there should bee any semblance of comparison: to all these, this *Contre-defender* scarce spends three Sections, and that in answering onely two of them.

2 The first whereof is clearing of *Bellarmine* from the Imputation, that the *Greatest Traytors* and *Conspirators* against her late *Maiestie* (and particularly *Campian* and *Hart*) gaue vp *Fa: Rob. Bellarmine* for one of their greatest *Oracles*; and this he doth two waies. First, dubbing it „ for an *ABVSE* exceeding a mans imagination, that the „ *Apologer* should thus write. Secondly, a *deceitfull Equiuocation*; that because they did cite him in *Controversies of Religion*; therefore hee should bee accounted an *Author of their conspiracies*.

3 It is well that hee will giue *Equiuocation* the right Epethete of *Deceit*; but did his *Maiestie* say HEE was alleadged by them as the *Oracle* of their *Conspiracies*? No, his words are, *the greatest Traytors and Fomentors of CONSPIRATORS*, gaue *Bellarmine* vp for one of their greatest *Oracles* in their *Conference*; (for thereto his *Maiesty* referres the Reader in the Margin) whereof their *Conspiracies* was no part. For their *Treasons*, they were arraigned, conuicted, and adiudged; the *Conference* was had about their opinions in Religion; in which *Colloquie*, the principall *Author* they relyed vpon (*Campian* borrowed much

Conference
in the Tower
pa: 36,

Tom. 1. Contr.

Aesop.

Plat. Demost.

from him, and *Hart* called for him by name) was *Bellar- mine*; whose *Dictats* there specified, were transcribed, and euerie yong *Novice* that came into *England*, was bound to haue them; for to them principally, the *Cardinall* was appointed the Doctor of the *Chaire* and Reader of *Diuinitie*, as himselfe boasteth in the preface mentioned by his Ma- iestie.

4 Secondly, had HE been concluded as the greatest O- racle of those and other like *Conspirators*, there is no such „ *improbabilite of truth, no waies to be defended*, as this *Cen- surer* auoweth; but the argument is necessary: For the *Cardinall* being their principall *Author* for *opinions*, and the *issue* of those *opinions* being *Treason* and *Conspiracie*, it is more then *probable*, that from HIS positions and Lectures, they had suck't that *poison* which there rankled at their hearts, and heere broke out (at their *arrinall*) in their actions. The *Apologue* is knowne and proper, that when the *Trumpeter* was taken in battaile, and pleaded for his life, that HEE had *killed* no man, nor shed any blood, Only sounded his instrument which gaue a pleasant noice; the answer was, that HE did more harime, and was the greatest *slaughterman* in the Army; because, were it not for his heartning and inciting sound, the horror of the crye and bloud would appall his fellowes hearts; but when they were ready to quail, HE then prouok't them to a fresh assault. And it was not for any valour that was in the or any hostile Act in open armes done by them, that made *Philip of Macedon* to condition with the *Arbe- nians* for yeelding vp their *Orators* vnto him; but be- cause by their inforcing *Rhetorique*, they perswaded and incited the *Citizens* to the Continuance of warre, he repu- ted them for his *deadliest* and most annoying *Enemies*.

5 Which is the very Case of *Bellarmino*; He, in his Le- ctures & Dictats, blowes the bellows of *Seditious Doctrine*, which flames out by his schollers *Conspiracies*, to the dis- turbance of the cheife States of *Christendome*. One part
of

of his Lectures, whether at *Louan* or *Rome* (for hee read in both) whereof his *Discourses* were an extract, was his *sift booke DE ROMANO PONTIFICE*: and what's the whole summe of that, but *Arguments* and *Examples*, to prooue and shew that the Pope, may by his imperiall power (though *indirectly*) *depose* Princes from their states, and Seates? his *familiaritie* therefore being more inward with the *Nonices* of *England*, because hee was their Maister, his Maiestie might properly call him the Oracle of his *Schollers Conspiracies*; for they are the onely visible issue and effect of his Doctrine in them, for ought appeares yet. So much for that.

6 Now heere the *Censurer* makes an *Almaine leape*, skipping 3. whole pages together; and the second thing he alights vpon is his *Maiesties* complaint, (with our Saviour) that neither *seueritie* nor *mildenes*; that neither *weeping* nor *piping* will content these men. The first *Oath of Supremacie*, was accounted such an egar potion, that it was *unprobable*, *unreasonable*, *vnnaturall* and *impossible* to bee taken downe, *able to drine men into vster desperation*, saith *Cardinall Allen*: this OATH OF ALLEGIANCE is offered (by their owne confession) *tempered & modified*, and it is the *greatest affliction and angariation of spirit* that euer did betide distressed *Catholikes*, saith this *Cardinall-Parasite*. It is the *subtile sleight of Satan* impugning the *Primacie of the See Apostolike*, *vnlawfull* and *repugnant to Christian Faith*, saith *Cardinall Bellarmine*. Now wherunto shall wee compare this *wayward* generation, whom neither *rigor* nor *temperature* can please? giue them *merum*, wine from the Grape; that makes them *Brainsicke*, to storm and raue: reach them *Dilutum*, *allaid* and *mixt*; that makes them *stomack-sicke*, to disgorge and vent their inward rancor against the state. And dooth not this giue a iust cause of his Maiesties complaint? wherein, what is there that should make the Apologer *blush* at it?

7 *Blushing* is no vertue, but a *laudable affection* saith the

Posseni. bibli. select. lib. 7. cap. 4. & Tort. pa. 64.

Math. 11.

Allen. Apolog. ca. 1. sect. 5.

Pa. 8. & c.

Epist. ad Archiep. pres.

Aristot. Etb. 4

Hierom. in Ec
cles.

Aristot. de Ge
ner. Ferner.
Tber. li. 3

Torr. pa. 66.

Apolog. lat. pa.
39. Aug. 38

the Philosopher, and that in young men and vnderlings
Only; for in *Magistrates* and men of yeares it is not com-
mendable, because it is to be presumed, that they will doe
nothing which shall procure their *blushing*: belike then
there is here some maine and shamefull Crime that is thus
Censured! and what is that? Forsooth,, the *Cardinall* doth
,, not say that the Oath is *TEMPERATE* in words; but
,, *TEMPERED* in matter. And can *matter* bee exprest
without words? And is not *Temperatum* in Latin, as truely
translated *Temperate* as *Tempered*? And when mention is
of things written, rather attributed to words, then *matter*?
as in *Tully*, and *Hierom* often, to temper the stile and pen; and
in all professions both of *Divinitie*, *State*, *Physicke*, *Medicke*,
and other *Arts*, alwaies signifying an *allaying* or *qualifying*
by mixtures; nam *Temperamentum non est mistio, sed mistio-
nis ratio*, say the naturalists: so that, bee it the *Cardinall*
meant in *substance* and *matter*, his Maiesties complaint re-
maines iust, and his charge *vnblishable*, that their *stitch* a-
gainst the former Oath beeing for that it was too rigid,
they should kicke at this also, though themselves confesse
it to bee *tempered*, that is, *allayed* by a proportionate *mix-
ture*; and so the *Cardinall* ment; otherwile his other word
modified were vnnecessarie, which signifies *drawing to an e-
quall measure*, as when a thing is made neither too sharpe
nor too sweete, nor too high nor too lowe, &c. But that the
Cardinall ment it was *tempered* in the stile, and *Words*, it is
manifest by himselfe in that subsequent speech of his, *Cer-
te enim quibuscumq, VERBIS Iuramentum ab aduersarijs
Fidei concipiatur in Regno isto: certainly with what WORDS
soeuer that OATH is conceived by the aduersaries of the
Faith in that Kingdome, &c.*

8 And as this is his Maiesties cōplaint, so the ground
thereof also remains yet good; for surely did they not
build a *Monarchie* to the Pope and not to Christ, one of
these courses would content them; either that of the first
Oath, *seuerely peremptorie* for the Princes *Supremacie in
Spirituall*

Spiritual causes : or Moderately *TEMPRED* for his *Souereignty onely in Temporall respects*, the sole subiect of this last *OATH*. Which his Maiestie euicteth by a double *Question*; First, can there be found in all the *OATH* one word tending to matter of Religion? whereunto the Censurer makes a short & a lye answere, in a conclusion
 „ affirmatiue vpon a *Suppoall*; *If the power and authoritie*
 „ *of the Pope and See Apostolske, left by Christ for governing*
 „ *his Church in all occasions, bee a point of Religion, then there*
 „ *are ten or 12 Articles or Branches in the OATH touch-*
 „ *ing Religion.*

9 And will the *Pope* *Iudicially* forbid, & the *Cardinal* doctrinally conclude, & the *Epistler* impudently impugne the *Oath* as vtterly *unlawful* & against *Religio*, which yet dependeth vpon an *IF*; & is not yet determined for a point of *Religio*, that the *Pope* hath any such authoritie ouer kings, as in the *Oath* is mentioned? This therefore is his Maiesties pressing question, & should haue forced the *Iesuite* to touch the quick; but like an *Equiuocating Ingler*, he bemist's the Reader in cunning conueyance, and supposeth an authoritie left by *Christ* to the *Pope*, but distinguisheth not whether in Ecclesiasticall or Ciuill causes: for put the case it were granted, that the *Pope* had his *Supremacie* in Ecclesiasticall causes from our Sauiour *Christ*, this is not now the question in hand, neither doth the *Oath* meddle in that matter: his other *vsurped claime* ouer Kings and Princes, till it bee determined for an *Article of Religion*, the *OATH* dooth iustly oppose; and yet without touch or impeach of any point of *Christian* (yea, or their owne *Catholike*) *Religion*: for a controuersie *undetermined*, cannot be held in any Church, either for *Article of Faith* or principle *Theologicall*; and therupon ensues his Maiesties *Second question*.

10 Doth hee that taketh the *OATH* promise to *BELIEVE* or *NOT to BELIEVE* any *Article of Religion*? To which, the *Iesuite* puts the *Oath* it selfe to make the answere „ *Each euery clause thereof in effect*, saith

H h

he:

„ hee: as that I. A. B. do professe that the Pope hath not any
 „ power or authoritie to depose the King: and that; I do fur-
 „ ther abjure as impious and Hereticall; that damnable Dott-
 „ rine; that Princes Excommunicate by the Pope may be disposed
 „ by Subjects: and that also; I doe beleene and in Conscience
 „ am resolved, that the Pope hath no power to absolve mee
 „ from this OATH: vpon which the Iesuite like another
 „ Anteus doubles his force, with a two-fold question;
 „ first, „ Doe not these clauses include either **B E L E E F E**
 „ or **V N B E L E E F E**? for what a man is resolved on, that
 „ hee **B E L E E V E S**; what hee abjures, that hee doth **N O T**
 „ beleene. Secondly, What will the Apologers say heere?
 Surely nothing, (to put the last first) for hee hath more
 serious affaires in hand, then to answer such pelting
 questions.

II ONE that hath lesse iudgement and more leasure
 will easily shape a suteable answer, that this Censurer is an
 absurd disputant, still to beg the question: as if these Articles
 abiured or allowed by him that takes the Oath were
 points of Faith, which are but *Machiavelismes* of the Con-
 clave; or as if Beliefe were euerie where vsed Theologically,
 and that a Christians beliefe should bee alwaies taken for
 his Christian beliefe: for there is a naturall beliefe, the Ob-
 iects whereof are naturall and Ciuill things, such as in this
 Oath, wherein there is not any clause which is not grouded
 vpon the verie principles of nature; that though there
 were no word of God at all (which is the true ground of
 Christian Faith, and wherunto his Maiestie hath reference
 in his question) yet every good Subject is bound to be-
 leeu and to bee resolved in his Conscience, even in the
 light of nature, as a truth which without Scripture is infal-
 libly found, that hee must obey his parents both of body
 and countrie, and abjure and resist (by all meanes) any, that
 should impeach his Soueraine either in his Title or Person,
 which two, euen the verie law of nature, hath so fastned
 vnto him, that no authoritie or power may alter or hinder.

His

His Maiestie therefore added for the explanatiō of himselfe (which might haue precluded al this *verball canill*, had the *Censurer* purposed, or were able to deale ingenuously) that the taker of the *Oath* is not bound therby to *beleue or not beleue* any point of faith, *whether Articles of the creed, or positions in Scripture, or determinations of the Church; for Morall Certiindes, and piē Credendum, and Historicall narrations,* (which are the strongest Resolutions and best groundes for the Pope either his succession or Souerignetic) must not, as his Maiestie most wisely obserueth, passe currant for *Articles of Faith*, although the Cardinall thinkes it sufficient for his greatnes, in a bare assertion to say, that the *Oath* endamageth the *Christian Faith*: which when (without proof) he hath confidently and Categorically auerred; from the *Arch-priest*, hee mounts to the King; and turns the enuie of the *Oath* vpon his Maiesties *causelesse feare* of danger from the Pope, because it was *neuer heard of from the churches infancy that any Prince though an Heretik, though Etbnicke, though a Persecutor, was murdered by the Pope either his Command or allowance.*

12 Vnto which obiection of *Panic feare*, his Maiestie in his reply, purposely (vpon good iudgement) auoideth to make any answer; the sinceritie of his conscience witnessing with-in himself, and the opennesse of his carriage, shewing him in the world, to bee as confident as a Lion: otherwise his Maiestie might haue told *Bellarmino*, that if in any persons, in Princes especially, that rule is necessarie *Abundans Cautela non nocet*, Kings cannot bee to provident for their safetie; in which respect it is obserued in *Homer*, that hee euer presented the great commanders in the field *arm'd at all points*; and that the *Lawginers* among the *Grecians*, made streight decrees against *insolent*, such as cast away their shields and Targets, though they tolerated *insolent* those that threw away their *speares* and *swords*; which *Politicke Historians* apply to *Princes* and *Gouernors* of states, whome they perswade to be more carefull of

Plut. Pelopid

their safety in defending themselves, then of their valour to annoy their foes: for both Scripture and nature make it plaine, that in a King (though *one* in person) the liues of *Millions* are indangered; and if any Prince were euer forced to stand vpon his *safe guard*, and fence himselfe with Lawes, our *Souereigne* much rather, hauing such *Embowelled enemies* within his Realmes as Iesuites are, and doe procure; and such *Hydra-headed Treasons*, suppullulating one after the other, and exceeding each other in degrees of *unspeakable crueltie*: and of all other times, *Now* especially, that they *Refuse* and *Prohibite* others to lay their hearts open by taking this *Oath*. But his Maiestie passing by that, as a silly *frumpe* of a *WHITE-LIVERD RED-CAP*, obserueth in this speech of the *Cardinall*; first, his voluntarie but *subtile preter-ition*, in leauing out all the other disasters in the *Oath*, wherewith Popes haue affrighted and infested Emperors and Kings (as *Deposing, Degrading, Exciting Armes, Kindling Rebellions, &c.*) and insists heere, onely vpon *One, Sc. murdering of Princes*; and this, verie *cauelouslie* done by the *Cardinall*, lest (as his Maiesty well obserueth) hee should in open and direct tearmes *Crosse* his *OWNE* Positions, wherewith his books are stuffed.

13. All which, the *Cardinals Page*, this *Antapologer* passeth in silence, and staith himselfe vpon the second; wherein his Maiestie chargeth *Bellarmino* with an implied *Contradiction* against himselfe, in that deniall of his, that Popes haue neither commanded nor allowed *Murders* of Princes; seeing that *Bellarmino* confesseth (and exemplifieth it) that *they haue waged warres against them diuers times*. And what difference is there betweene *personal murdering* of Princes, and *raising warres* against them, the lot whereof is common and vnpartiall? *Nunc hunc, nunc illum ferit gladius*, saith *Dauid*, the King being no more exempt from the slaughter then the ordinarie *Souldier*; yea, more exposed to *Deaths* hazzard then any other, and the chiefest marke aimed at. *Fight neither against small nor great*

2. Sam. 11. 25.

1. Reg. 11. 31.

great, but against the KING of Israel, saith Benbadad, and Abisophels resolution to assault David in battle, was as dangerous, as if he should have plotted to haue kill'd him in his Priuie Chamber: For we will smite the KING ONLY, said that pestilent Counsellor. Doubtlesse, hee that exciteb and alloweth Rebellions and Ciuill Warres in hostile armies against naturall Souereignes, doth much more allow their personall Murders; vnlesse his meaning be, that they shall not die alone; or that the more blood is shed, and more money spent, the greater shall be his glorie. And that Popes haue thus done, no other testimony need be broght, but out of Bellarmines Bookes.

2 Sam. 17.2.

14. This the Censurer heere answereth, first, by diuerting the Argument, Num. 27. and saith „ That though the Pope hath waged warre against Princes, yet he neuer caused any to be VNLAWFULLY murdered. Wherein he dealeth like Sauls armor-bearer; because the Cardinal hath stabb'd himselfe somewhat grossly, hee will helpe to kill him more cleanly and neatly: for the Aduerbe is worth the obseruing, secretly implying, that the Pope hath commanded, or may command Princes to bee murdered, but not VNLAWFULLY; whereby it seemes Lawfull Murders of them haue beene commanded and commended; and of the Lawfulness no man may iudge, if the Pope say the word: so that what Stories locuer Bellarmine hath quoted, or what Murders the Pope hath committed, or we can enumerate, this one Aduerbe must salue them all; „ Either they were not VNLAWFULLY done, or else the causes were IVST, saith this Epistler; or (which is a pretty passage, Numb. 28.) the Popes haue PERSWADED themselves they were IVST: and therefore (as a Generall in the field) pursued them as open enemies; or as a Iudge (vpon the bench) commanded execution to bee done vpon them as MALE-FACTORS.

15. But first, who girt the Sword to the Popes side? Suppose the Keyes were put into his hands, they are no

1. Cor. 10.
Lib. 5. ep. 33.

De Pontif. Ro-
man. li. 3. c. 18.

Tertull. Apolo-
get.

Tull. Epist.

Cyprian. Si-
monius Vesper.
&c.

weapons for warre; as he is a Priest, he may not fight: Our weapons (saith the Apostle) are spirituall; *Tearres, and Prayers, and Sighs*; for with no other we may resist, saith S. Ambrose. If as a Temporall Prince, defend his owne Territories he may; but *hostily* to invade another Kings Land, or *infect* his Kingdome with Rebellions, or *aid* his Subjects with *wages*, or *Armes*, hee may not. And yet hee hath done it; for HE deprived *Leo* the Emperor (if *Bellarmines* report be true) from the Principalltie of *Ravenna*, when as yet he had nothing to doe with it; for it came to his *patrimony* afterwards, by the *Donation of Pipin*. Secondly, who made him a *Judge Temporall* in this manner to proceed? (for Ecclesiasticall Censure stretcheth not to *Goods & Life*) If over his *Underlings* and *Vassals*, be it so; yet over *Princes* in no case, who are the second and next persons in Comparison of God, after whom they be the first and highest, but *AFORE* all, and *ABOVE* all other, both *GODS* and *MEN*.

16. In the second place, the Iesuite denies the confession, both in generall and particular; *That though Bellarmine confesse Popes to have waged Warres, and Deposed Emperors, yet it is no opposition to himselfe, when he saith, that no Pope ever commanded the murder of Princes to be committed; or commended them after they were committed.* As if *Capitis Diminutio* (which is by depriving them of their Realines) be not all one against Princes, with *Capitis Obtruncatio*, the cutting their throats. For hee that is *Deposed* from his Throne, is presently *Exposed* to death; yea death to him is more welcome, because no miserie is to be compared to *his*, who, from *sublimitie* and *affluence* is throwen into *disgrace* and *distresse*; *Et ubi non sis qui furis, non est cur velis vivere*: which was verified in the particular instance that his Maestty bringeth, and to which this Iesuite shapeth a kinde of answer in the Emperor *Henric* the Fourth, whom all their *Authors* concurrently conclude to have died after his *Deposing*, *pra morore & ingenti dolore*, through extreme griefe and sorrow. But before wee come

to that, had the *Cardinall* (writing to the *Arch-Priest*) pleased to remember what another *Arch-Priest*, a *Cardinall*, hath recorded of *Hildebrand* the Pope, that he hired with money a base fellow, to tumble a great stone from the rooſe of the Church vpon the ſaid *Emperors* head, as hee was praying before the Altar in *S. Maries Church* vpon *Mount Auentine*, he would neuer haue ſerfall ſuch a peremptory concluſion. Or were there no Example of *Fall* extant againſt the Popes in this kinde, yer that they may command Princes to be killed, is *Bellarmines* owne Doctrine, both *Symbolicall*, as the *Spirit* may command the *Fleſh* to faſting and chaſtiſement, yea, euen to *Death* it ſelfe, if the *Spirit* ſee it neceſſarie: and *Poſſiue* alſo, confirmed by diuers arguments, but one more direct then the reſt: ſc. *Chriſtians may not ſollerate or ſuffer an Infidell, or an Hereticall King to reigne ouer them*; but to iudge of Infidelity and Heretic, belongs *Only* to the Pope, ſaith hee, and therefore at *his* doome, the King muſt ſtand or fall. And leſt it ſhould be ſaid, that this reacheth but to *Depoſing*, not to *Death*, it followeth after, that ſuch a King is *unworthy* to receiue the Sacrament of Baptiſme, who takes it for an *iniury* done to him, if the *Church* (that is, the *Pope*) adiudge him to looſe his honor and wealth, *adhuc antem & ANIMAM SVAM*, yea, *his Life alſo*; for to that end doth he cite the place out of the Goſpell.

17 But the firſt particular inſtance which his Maieſty bringeth of the Popes fury againſt the *Sonne* for the *inter- ring* of his *Father* the *Depoſed* Emperor; as it ratifieth the Poſition that Popes doe allow of *Princes Murders* (for they that execute their rage vpon a *dead corps*, 'tis queſtionleſſe they purſued (in heart at leaſt) that man to death, and are more then glad when he is dead &c.) ſo doth it put this *Antipologer* to much trouble, and many ſhifts, both *ſound* and *ſafe*; to transferre as well this barbarous rage & prophane *Exhumation* from their Holy Primate, as alſo his *incenſing* the *Sonne* in Rebellion againſt his naturall Father; which

Beuno Cardin.

De Pontif. Ro-
man. li. 9. ca. 6.
S. Ex quo.

Ibid. ca. 7.
tertia con.

Ibid. Paragr.
Quarta ratio.

Luc. 14.

two points are warranted by their *owne Writers*, some of them living about the same time.

18. For the first, the digging him out of his grave, that's compassed with a whole cloud of Witnesses; some writing, that *tanta fervere Dominus Papa in ipsum vitam est*, The Pope pursued him with such implacable revenge, that being dead, *HVMARI NON SINERET*, he would not suffer him to be buried: Another, The Bishop of Liege, with others of his sort, were received into the Communion of the Church, (who cast them Out but the Pope?) upon Condition they would *DIGGE OUT* of the grave the Corps of the Emperor, which he had *BEFORE BURIED* in the Monasterie. The very same, another Historian verbatim relateth, both for the Fact, and Reason of the Fact; They be the very last words wherewith Sigonius ends one of his Bookes; *His body lay unburied in a Desert Cell for five years, PONTIFICE ID SEPELIRI VETANTE*, because the Pope had forbidden the Interring of it For, being put into the Earth, (saith a late Compiler of their own) *HORTATV PAPAE*, by the Popes perswasion, *EXHVMATVM*, it was *DIGGED* out againe, and remained a bare ground five yeares.

19 Yea, but,, Cuspinian (whom the Apologer in the Margin quoteth) his wordes are cleane contrary (saith this Confesser) for thus he writes; when Henry the Father was dead, and buried in a Monastery at Leige, his Sonne would not make peace with the Bishop of that place, except the dead body were pulled out of the grave againe. Surely, this was an oversight of the Apologer (for want of wel vnderstanding his Grammar) to make such an Escape, seeing that the words are so plaine, *Filio procurante, non potuit reconciliari Episcopo Leobensis, nisi exhumaretur Cadaver*: That is, By the sons procurement, (At whose hands but the Popes, For what need any procurement by himselfe to himselfe?) the Bishop could not be reconciled, (to whom but to the Pope, who had accursed both Church and Church-men at Leige for putting

Helmold. hist.
Slav. cap. 33.

Vrffpergens. an.
1106.

Naucler. vol. 1.
gen. 37.

De regno Ita-
lia. lib. 9.

Binnius, Tom 3
Concil. vita
Paschal. 1.

Cuspinian. in
Henr. 4.

the body of the deceased Emperor into the grave ?)

Cunctaq; Leodeimox ANATHEMA ferit, All things at Liege were blasted with the Popes Thunder-clap, for discharging that Christian (at least ciuill and last) duty to their Master : Whereupon, *Mandato Pontificis e Cœmeterio eijcitur*, By the Popes Mandate his Corps was thrown out of the Church-yard, and all Christian buriall denied it, saith the same Author who liued in those times, and was (by his owne testimony) *Notarie* and *Chaplain* to three Emperors : so that the *Reconciliation* or *Peace* to bee made, was with the Pope, not the young Emperor, who (perhaps) did procure the stay thereof.

20. „ Why then, All this proceeded from the Sonne, who „ *PROCVRED* the Pope to do it, and therefore it is falsly „ ascribed to *HIS HOLINESSE*. Yet this is nothing to any iarre betweene the Sonne and the Bishop. But would the Pope yeeld so much to the vngratious and vn-naturall despight of a *Parricidious Vsurper*, making a request so barbarous and beastly ? Perhaps the Sonne was importunate, and so the Pope, like the good natur'd Iudge in the Gospell, though he neither feared God, nor regarded man, yet saith he, *Quia molestus est mihi hic Imperator*, because he so importunes mee, be it as he will. And that the Sonne was so instantly importunate, is most cleere ; for *Filius ossia patris DOLVIT* fore cum sceleratis, saith the foresaid Writer, It *VEXED* the Sonne to the heart, that his Fathers bones should be *CAST OVT* among Malefactors : which doubtlesse is an euident Argument, that he sued hard, that his Father might not bee buried, because men vse to plead hard, that they may obtain what they vtterly dislike. Therefore, for a further confirmation thereof, that it was the Sonnes impietic, not the Popes malice ; when the Emperor and Pope came to *parlee* vpon Conditions, this was One, as *Baronius* (who, you may bee sure, will write all that he can which may found to the Popes disgrace) sets it downe : *POSTVLAT* Imperator, vt *Patris sui COR-*

I i

PVS

Viterbien.

Panth. part. 37.

Idem ibid.

Luc. 18.

Viterb. vbi
supra.

Annal. 10m. 12.
av. 111 ex Paulo
Diacono, li. 4.
cap. 38.

P V S in Ecclesia SEPULIRI permittat : The young Emperor earnestly REQUESTS, that his FATHERS CORPS might be INTERRED : To which demand, the Pope, that the world might know, that the keeping him out of the grave was against his will (good man) presently yeelds, with a strong Negative, and tels him, *IT MAY NOT BE* ; and gives him his reason, for that HE had received a TERRIBLE Injunction from the Martyrs deceased, and in those places shined, that he should suffer no WICKED PERSONS to be BVRIED within their Churches, for THEY WOULD not endure it. And therefore the Reader must needs see, that this Censurer had iust cause to say, that ALL this is falsely ascribed to the Pope.

21. The Second thing in this Story, wherewith his Maiestie chargeth the Pope, is, that he stirred vp the Sonne against his Father, and procured his ruine ; whereof this Epistler would also ease their Holy Father, and that by the Apologers alleged Author Cuspinian, who writes, that it was REPORTED, how Hildebrand had absolved the Emperor before his Death, but that his SONNE never left SOLLICITING the succeeding Popes, to EXCOMMUNICATE him againe. First, this is written but for a report, then which there is nothing more uncertaine, saith the Orator ; but yet what followes heereof ? Therefore the Pope stirred not up the Sonne against the Father : A weake consequent : Absolution of the Emperour from the Curse, freeth not the Pope from his Instigation of the Sonne in pursuit of his Father ; therefore the same report which Cuspinian records, doth adde (which the Iesuite, according to his common honesty, leaues out) and set downe the cause why the Pope absolved the Emperour ; namely, because Hildebrand the Monke (otherwise Gregorie the Seuenth) was much griued in minde, quod Henricum Imperatorem iniquè molestasset, that he had vexed and molested Henry the Emperor WRONGFULLY and VNIUSTLY ; and in that anguish of minde confelleth (as

Philippic. 2.

Cuspinian. ubi
supra.

a Friar witnesleth) that he did it at the instimēt of the Di-
mall: and among other, he raised vp Rodolph Count of Reins-
field, against the Emperor his Master, *Cui omnia debebat*,
to whom he owed all that he had, and sent him a *Crowne*
Imperiall circled about with an Inscription of S. Peters
name and gift.

Sigebertus,
anno 1085.

Cuspin. Hen. 4.

Idem ibid.

Sigonius de re-
gno Ital. lib. 9.
anno 1106.

Genebrar. li. 4.
anno mundi
5206.

22. But what's this to the inciting of the Sonne? No-
thing; for Pope Gregorie or Hildebrand, who in distresse
of soule absolved the Emperor, died before this his Sonne
Henry the first rebelled; but yet by the meanes of Mathilda
the Emperors kinswoman, and the Pope too neere neigh-
bor, (*Pontificis lateri comes indinidua adhaerebat*, she stucke
close to the Pope at all alliaies and seasons) Conradus his
eldest sonne was instigated to rebell; for which cause the
Father disinherited him, and appointed Henry his yonger
brother for Heire apparant: but then came Paschal the se-
cond into the See, who cur'st him and re-cur'st him, *iterum*
aque iterum, saith Cuspinian. And after that, from the
Conuention of Montz, were sent two or three Bishops in
the Popes name, to fetch from him his Regalia, and Impe-
riall Ornaments, that his Sonne (who was then in Armes a-
gainst him) might be inuested. What Authour can the
Apologer bring, that anonoucheth this, saith the Epistler?
No better then the messengers themselves, the Bishops
of Colein and Wormez, who told the old Emperor to his
face, *Pontifici Principibusque Germania placuit*, It seemeth
good to the Pope and the Princes of Germanie, that thou be
deprived of the Communion of the faithfull, and desurbed
or tumbled out of the possession of thy Kingdome. This
saith Sigonius; and Genebrard comes not short of him, who
saith, that this was done, *Inssu Paschalis Pontificis*, at the
Commandement of Pope Paschal: and yet, saith Fa. Par-
sons, Heere's much said against the Pope with little prooffe.
Not so much as the Pope said and laid against that Empe-
ror, with lesse warrant; Excommunicating him for Symo-
nie, and the prooffe was, because hee had taken a Sword in

Sigonius, ubi
supra.

Iob 32.19.

De Roman.
Pontif. lib. 4.
cap. 13.

lieu of his fauor, for bestowing *three Bishopricks*. Indeed the *Bishops* which came to diuell him, they laid it *soule* to his charge; for the Emperour asking them of *Colen* and *Mentz* (the richest and amplest *Prelacies of Germany*) what great matter he *exacted* of them when hee conferred those *dignities* vpon them? they stucke not to tell him plainly, that hee had neither *exacted*, nor taken *ANY THING*: yet this was the *huge Simonist*, so pursued with the *Popes* malice, and their *Parasites* pens.

23. The *Second Instance* which his Maiestie bringeth to confute the *Cardinals* generall negatiue, is a recent and extant *Panegyrik* in extolling the *Murderer* and *Murder* of King *Henry* the third of *France*, made by a *Pope*: who, as if he had beene another yoong *Elihu*, and his words within him like *new wine* in a bottle, boiling and working with the ioy thereof, doth with such open mouth, and stretched sides, and glorious tearmes, *hyperbolize* both the *Author*, *Manner*, and *Fact*; that his *Oration* had like to haue receiued in the Consistory an *Herods Plaudite*; not only *verball* for Deifying the *Pope* (*the voice of God, not of Man*) but *all* also, for *Canonizing* the *Friar MURDERER* into an *halfe God*, and an *whole Saint*. To the first part whereof this *Epistler* answereth, Numb. 30. that „ *there is no Record of Credit in Rome* (if he had staid there, „ he had said true perhaps) *or elsewhere, that Pope Sixtus* „ *euer made any such speech*. Is it not time well spent to deale with such *unhonest Shifters*? In the first example of the Emperor *Henry* the fourth, when *Benno* the *Cardinals* booke is quoted of *Hildebrands* notorious and extreme pursuing, plotting, and insidiating *his* death, *Bellarmino* the *Cardinall* turnes that off, with saying that *Benno* neuer wrote any such thing, but some *Lutheran* in his name, affixing the *Cardinals* stile: Or else, if *Benno* did write it, it was but the exercise of his wit; as *Xenophon* wrote the life of *Cyrus* for an *Idea* of an excellent Prince; so hee, for a patterne of an *absolute wicked Pope*, not for truth of matter, the

the Booke is so full of *impudent lies*. Now this *second Example*, famous to the world, being yet fresh in memorie, and the *Oration* in print translated into diuers languages, with the day of the moneth and yere, and place prefixed, with this inscription *Sixti Quinti Pont. Max. Oratio habita, &c. On the second day of September, Anno. 1589. in the Consistorie at Rome*: Now this (I say) is shuffled off,, with an *Ignoramus*,, That there is no Record of credit to bee found; belike then there is a *Record*, but because it dooth not accord with their desires, and remaines there *ad perpetuam Reinfamiam*, to the eternal renowne of the Popes zeale and pietie, for celebrating *assassins* and *Murderers* of Kings, the *Credit* thereof is cal'd in question.

24 A cleaner excuse had beene, that because *Pope Sixtus* was so extreamely hated after his death, that his *Statue of Brasse* (erected in his glorie at his first entrance) was cast downe, and an Act made, neuer any (for his sake) to bee set vp againe; that this *Oration* of his also, and the *Records* thereof, were defaced and torne: For, that there was an *Oration* to that purpose, by him made, both *Tortus* and this *Epistler* are forced to confesse, which they deuide into two parts, an *admonition* and an *admiration*; that,, (forsooth) *it was not in Commendation of the heinous fact,*,, but, *that a Monk in his Coule should performe such a valiant*,, *All, an ADMIRATION of GODS STRANGE*,, *PROVIDENCE.* A fit *Epithete* doubtlesse, and fetcht from profound *Diuinitie*; for can Gods *providence* bee *Strange*, which, in the vniuersall gouernance of the world, and guidance with protection of particular creatures, is daily and continuall? or is any thing *Strange* to his *Prouidence*, which seeth things to come, as if they were present & existent? or can *visible* acts, be called Gods *providence*, which by the schoole mens definition, is so farre forth called *Prouidence*, as it remaines in Gods *secret Counsell*, *nondum rebus impressa*, not yet appearing in any thing? (for when it is *Explicata*

Rinnius &
Caracalla in
eius vita.

Aquin. summa
contra Gentiles

Ela. 38. 21

2 Sam. 3. 27

2 Sam. 1. 23

2 Sam. 3. 34

1 Reg. 2. 6.

Lombard. li. 1.
dist. 35.Aquinas. 1. 2. q.
103. art. 7.

Gen. 45. 5.

and sheweth it selfe in effects sensible, then it is called *Factum* not *Providence*) or because it was (as the Prophet speaketh) *opus alienum & peregrinum*, a strange and Barbarous *Action*, which the Pope so admired; by what figure in Rhetoricke doth this Iesuite call it Gods providence as if that did cooperate with the bloody minde of a desperate *Monke*, to a parricidions Murder? did *David* so in the Murder of *Abner*? which is the verie case, saue that there was no *Sanguinary* Priest partie in the *Act*, whē *Ioab* vnder pretence of saluting him, stab'd him to the heart: did thereupon *David* make a speech in admiring Gods *STRANGE* Providence, in that *Abner* was so treacherously slaine, because not long before he had killed *Asabel* (as heere pretence is made of the Kings slaying one of his Subiects?) No, but vttered a funerall oration in praise of the party murthered, both for his Prowesse and nobilitie; with a detestation of him that did the Fact, and a prayer to God to reward the doer according to his wickednes: and at last gaue a charge to his Sonne not to suffer the *Treacherous* murderer to end his daies without *Blood*. This, or the like, if the Pope had doone, it had beene a speech more fitting a *Bishop* and a *Divine*, and haue left Gods providence in such specialties to himselfe, to whome it is best knowne: which, (wee speake not of his fore-knowledge, but of that which they call *providentiam Dispositionis*) whether in his vniuersall regency *gubernatio* or execution in particular actions, doth alwaies *Operari per bonum & in bonum tendere*, worke by that which is good and tend vnto good, say the Schoolemen: (for with the wickednes in the meanes God hath not to do, saue to turne it to some good) if therefore the Pope had been acquainted with Gods intention; or after the Murder, had seene that some really true (not partially supposed) good had beene effectuate by the parricide, THAT should hee truly and onely haue ascribed to Gods providence, as *Ioseph* applyed his beeing in *Egypt* for the releefe of his kinned, vnto Gods mission, not his Brethren

Brethrens Sale ; for so farre forth as in their treacherous and vnnatural cheuifance there was a *promission* of him in- to *Egypt*, and a *preseruatiō* of them in his beeing there, *that* was *Gods providence*, who in his *secret Counsell* decreed this so to be, and foresaw that it should so be, *non studio mali, sed bono populi*, not approouing their *ill*, but intending their good : Otherwise *Balbus* the Emperor, and the *Caian* Heretickes are more iustificable then the *Pope*, for they commended *Iudas* for the betraying of his Master, because hee fore-saw it to bee the onely *meanes* of mans Redemp- tion.

25 But yet, if we should examin this *bald* excuse, what was the *strange* & admirable *providēce* in this *murder* ? had the *Monke* come into the Campe like an other *Scauola*, and (being a professed enemy, entred the Kings Pavilion, in the thickest of the crowd standing about the King, and not discovered by habit or otherwise) had strook at him *openly* with his weapon ; that had been a more manly and a more *strange* Act, & far more honest ; for there it was *hostis hostem*, one enemy striking another : or had the *Friar* challenged the King to a single Combat, vnarmed, in his *Coule*, with a weapon only, and had slaine the King by fine force ; or some Rauen or Foule of the ayre (assisting the *Friar* in the *Monomachy*) had still beene beating (in the Kings face, as a *Frenchman* was serued in the Roman storie, *this* had beene a plentifull theame for the Pope to haue dilated vpon Gods *strange Providence*, to haue said with *Liuy*, *Dij hominesq; illi assuere pugna* : but that a *Priest* (not *secular* but *retired*) professing more then ordinarie *morti- fication*, should nourish such rancor, blood, and Treason in his inner parts, and arme himselfe with a two edged knife, and the same poisoned, that so the blow might bee speedie, but the death with Torment ; and should make God to bee the *Author* and *Abettor* of his *Parricide* (for night and day hee praied his assistance, by their owne re- port and praise) and in his *Friarly* garments (habits of peace

Zonar. Gra.
fab. li. 1.
Epiphan. Aug.
&c.

Lin. lib. 2.

Idem. lib. 7.

Mercur. Gal-
labelg.

Psal. 144.

peace and piete) crauing accelle to his Soueraigne (who neuer denied it to men of his sort) vnder pretence of *Letters and Message* of importance, while the King graciously *Roop't* to him for receipt thereof, should *vilanously* and *cowardly* *stabbe* the Lords annointed; and a Pope (the *huge Diuine* of the Christen world) should *admire this* as an *Act of Gods strange providence*, being so contrarie to religion, honestie, and the verie light and law of Nature, it doth argue either this Iesuite to bee of a *strange boldnes*, to referre the Popes *Oration* to such an *high Common place*; or else the Pope to bee a *strange Diuine* to attribute the *treasonable Murther* of an annointed King (by a *Popish Friar*) to Gods *Providence*; which *David* celebrateth for *Rescuing*, not *destroying* Kings: for it is hee that giueth *DELIVERANCE* vnto Kings saith the Prophet in the Psalme.

26 But in the second part of the Popes *Oration*, as they doe sort it, and call it an *Admonition*, (that the „ *manner of the Murther*, (and one circumstance thereof „ *specially*) *WHEN NOTHING WAS LESSE „ EXPECTED*, might bee a *spectacle vnto Princes* to be „ *more moderate in their power*) this one thing alone wee will obserue; that if the *POWDER-PLOT* of the *Iesuits* had taken effect, what whole *sculuses* of *Rhetorick* had beene opened for *Orations* in this kinde, to all Nations Christned, for *Kings* and *Princes* to haue beene more *Moderate in their Lawes and penalties*; for that the *King of Great Britaine* with his *deereft Queene* and *eldest Sonne*, enuironed with his cheefe *Officers of State*, compassed with all his *Nobles* and *Peeres* of all sorts, attended with the choice floure of the *Lands Gentry* and *Commonaltie*, in that verie place where those rigorous Lawes were enacted, should bee *blowne vp* on the sudden, with the touch of one hand of a *filly fellow*, *WHEN NOTHING LESSE WAS EXPECTED*? And this also must haue beene ascribed to Gods *strange providence*, that so many barrels of

Gm.

Gun-powder, beeing at seuerall times couched, were neuer discovered before the blowe was giuen. But this in conclusion you see, that what they would deny, perforce they confesse; that a *Speech* there was made by the Pope; and be their *Glosses* neuer so cunning or impudent, the *Oration* extant (neuer yet controuled) will remaine for a perpetuall monument, to shew that the Pope reioyced in it, as a *retaliated* reuenge vpon the Kings person, for some *precedent* Act, disliked by him.

27 And little there wanted (such comfort there was taken in it) of *Saincting* this wicked instrument of Gods *strange* providence: howsoeuer Father Parsons saith, *that there can bee nothing more improbable and ridiculous; yea, rather if it were such a strange providence of God, comparable to Iudithes beheading Holofernes, and Phinees his transfixion of the adulterous coople: it is more the PROBABLE* that the executing of an *Action* *seemable*, should receiue a *memorie*, proportionable with that inscription, *Et reputatum est ei in iustitiam, it was accounted to him for Righteousnesse to all posterities for euermore.* R *INDICVLOVS* it might haue been, for such iests are not *strange* in Romes conclaue; *money and friends haue easilie made Saints*: which when a *Cardinall* of Rome saw, and considered what manner of persons (men of *singular* and *rare* abominations) were Canonized there, hee began to doubt, *an vera essent quae ab antiquis prodita fuerunt, whether those things were true, which were written in ancient times about such matters.* There is no doubt but the *Popes* teeth watered to haue *Friar Clement* inrol'd, but that some of the *Conclaue* wisely considered that which one of their owne side afterwards obserued, *quod Haereticis occasionem dederit calumniandi non Hominem solum sed Ordinem, that the Heretikes had already taken occasion so desest, not the MAN onely but all his whole ORDER.*

28 The third *Example* confronting *Bellarmines* *Negative*, is our late *Queene* of pretious memorie, set vp by
Kk the

Sixtus Quintus in Panegyri

Psal. 106. 31.

Bessation. apud Bodinum method. hist.

Barcl. lib. 6. cont. Monarch. cap. 28.

Pfal. 50. 18. 19
&c.

Aug. Ibid.

the *Popes Bull* as a *Burr* to be shot at by all manner of *Conspirators*; hartned to their Treasons by their Confessors Iniunctions; and authorized plainly by the *Popes* allowance: whereof were there no other Argument (saith his Maiestie) this ONE is indefeizable, that *the Pope neuer called any Church-man into question for meddling therein*. The Censurers answere to this is foure-fould; first, by *Interrogations*; Secondly, by an *experience*; thirdly, by an *Apologie*; and fourthly by a *challenge*. His first *Interrogation* is in icorne, thus; „ *And needeth no more (S I R) but this?* There needes no more (*C V R R*) but that; for continued silence, after cognizance of a fact, implieth allowance; defer'd reproofe may argue wisdom in men, and sometimes mercy, oftentimes Iustice in God: that long forbearance may either aggrauate the penance or operate conuersion, but if stil prorog'd, it argueth a *delight*, or *consent* at least. So God himselfe reasoneth in the *Psalme* (read it, and see in three verses, your picture Fa: *Parsons*, and your *Cope-Traitor Garnet* liuely described) which hee concludes, *These things thou didst and I was silent, whereby thou thoughtest (wickedly) that I was like thy selfe* [to see euil, and by silence to approue it] *but I will reprove thee, and set them all in order against thee*: and what silence was this, for hee begins that verie *Psalme* with *Deus Deorum loquutus est*, *the God of Gods hath spoken*: namely his *Silence* from *Executing*, not *denouncing* his iudgements; which made Saint *Augustine* to breake out as in an amazement, *unde ista Tuba terroris*, whence sounds this terrible Trumpet? *Non silet, & silet*, hee is *silent* from Reuenge, not *silent* from *Reproofe*: But this hath beene the *Popes* double fall, which must needes imprint into his M^a. a perswasio of his *allowāce*, that he hath bin *silet a precepto, & à iudicio, & à monendo, & vindicando*, frō monishing and punishing; either from *prohibiting* the *Fall*, or chastising the *Malefactors*. And this silence being continued, aswell Diuinitie as Lawe haue concluded it, to argue either *Consent* to the crime or a *Content* with it.

29 This the *Epistler* striveth to fling off with his second *Interrogation*, consisting vpon three **WHAT**S, drawne from the Popes intellectualls and sensibiles; wherein hee shewes some small grace, purposely to auoide a positive deniall, simply to say that the Pope neither knew or
 „ euer heard of any such thing; but thus hee propounds
 „ it, *WHAT* if hee knew not? *WHAT* if hee heard not?
 „ *WHAT* if hee saw some ridiculous deuises? There is no
 such *insensibilitie* as that which is wilfull and of purpose;
 and some men will pretend to bee deafe, saue when they
 heare what they like of. *Rome* belike is desolate from resort;
 and sequestred from Intelligence; and England so voide of
Romish Agents; and the Pope so destitute of busie *Informers*,
 that it is no maruaile if HE were vtterlie ignorant of such occurrences:
 but according to the prouerb, there is none so blinde as hee which
 will not see. *Gallio* in the Acts, sawe *Softbenes* the chiefe *Ruler* stricken
 in his presence, and in the face of the Court, but the text saith,
Gallio cared not to take knowledge of *these things*; which is the
 Popes verie case in this point: and yet it seemes HE
 „ could „ *SEE* some fained Deuises against Priests to af-
 „ fright the *Queene*, (especially that of *Walpoll* and *Squire*),
 „ which hee deseried to bee a **MONSTROVS FICTION**.
 Like enough; for a false glasse will present de-
 ceiuing objects: perhaps the Pope did looke through
Parsons spectacles. But the partie himselfe confessing
 the Fact; the *Iurie* finding the *Guilt*; and the *Priests* of
 Rome acknowledging it, and writing it to bee true; how
 comes it beyōd-sea to be but a *fayned deuise*? Some will not
 belecue a man is bal'd vnlesse they may see his braines;
 nor the Pope conceiue that the **QUEENE** should haue
 beene poisoned, except *Shee* had beene seene to swell and
 dye presently. Had *Squiers* poison taken the effect intended,
 it then had beene an act of a *Martyr*, but beeing discovered
 and defeated, 'tis now become a *Fiction* like a *Monster*.
 The best is, that the Records of English Courts

Act. 18. 17.

Vide Catech.
Iesuit.

come not within the reach of *Index Expurgatorius*; the fact is to *evident* to bee denied; the *Evidence* too substantiall to bee *denied*; and the proceeding more iust then can bee controlled.

Plut.

Proceeding
against the
late Traitors.

30 His experience followeth Num. 33, *that HE neuer knew it prooved that any Pope ever PROCURED or CONSENTED to any private violence against her person.* This Iesuite makes himselfe *Themistocles* his Sonne, for English matters; either HE must knowe them more then any in *Rome*, or they cannot be true; but yet he must borrow his fellow *Garnets* answer to iustifie this speech, and say with him, *if Equivocation helpe mee not, I haue overlasted therein*; for to omit all other coniectures of his knowledge, is not the letter of a *Cardinall* sufficient prooffe; and beeing in print both in *Italian* and *Englisb* (in the answer to *Allens* Apologie) can it bee vnknowne to him, that the Pope was particularlie acquainted with the private and personall *Murder* of *QUEENE ELIZABETH* intended by *Parry*? dooth hee not make *S. Peters* *Keies* open the widest gate in Heauen to *Parrie* for accomplishing it, absolutely approouing the *Intention*, and graciously absolving the *murderer* from all his Sins for *acting* it? dooth not the Letter begin thus? *Sir. The holinesse of our Lord the Pope hath seene your Letter, with the credence thereof, and cannot but praise your good disposition and Resolution, &c.* And was it not *Subscribed* to *Parrie*, yours to dispose of *N. CARDINAL of COMO*? Prellie the *Censurer* with this, and if he doe not *Equivocate* with his knowledge, or the *Prooffe*, that he either *knew* it not, *sc.* to impart it; or else it was not *prooved* *Sc.* to his *contentment*; if he haue one sparke of modestie, hee will reuoke what hee said.

31 But the third and most impudent, is his *Apologie*, that if the Popes did proceede against Her as a *MALE-FACTOR*, (as well by *SPIRITUAL* as by *TEMPORAL* Armes also) for her *REMOOUALL*, who, being

being ILLEGITIMATE by Parliament, did (as THEY were perswaded) vsurpe the Crowne, to the preiudice of his Maiesties mother and himselfe, they might IUSTLY do it. *Tam Martiquam Mercurio*, is (it seemes) the Inscription vpon the Popes Keies; Law or Warres, to Risse the Titles, or Ruffle with the Thrones and in the Realmes of Princes, are at the Popes choice: but a man would imagine at the first reading and hearing of a Popes proceeding against a WOMAN malefactor, that some Curtizan in Rome had appeared before him in his Ecclesiasticall Consistorie for her vnlawfull lust; but when he comes to Temporall Armes, and seeth it touch the Remoouall of that Lady QUEENE ELIZABETH (the Diamond among Princes, the glory of Royall Maiestie, and the ioy of the Christian world, for her Sex, while she liued) he might with iust disclaime aske, What had the Bishop of Rome to entermeddle in England, or with HER Crowne? And bid him looke home to his owne vsurping claime; because there are more Euidences to prooue HIM to be that Antichrist, then euer could be to shew that She was illegitimate.

32. „ Yes (saith he) Her Father, the Arches, and Parliament did Sentence her SO; And the same Father, Arches, and Parliament, (vpon better grounds, within few yeeres) renounced the said Sentence, and repealed that Act, as before was said. But being once true (quoth hee) „ no humane power could make it vniue, to the preiudice of „ another. If the illegitimation had beene in her Blood, no Law could make it good against the right Heire; but that being sound, seeming allegations and plausible inferences might for the time dazell (not alter) her Right; but they being cleered and reuerfed, these second Deliberations did not so much establishe her Right (which was inherent in her Blood) as make it more apparant and sensibly vncoutrouable. As for humane Acts, the rule of ancient law hath beene, that *posteriora derogant*, after-Lawes and Constitutions are more strongly binding then the former are. Yet heereby (I

1. Pet. 2. 13.

Simancha. tit.
46. Sect 75.Basilan. Sup.
Preface to the
Reader.

hope) the Argument doth as well hold on the contrarie, that if a King be *once* truly *legitimate*, and *rightly* possessed, no *humane* Power (and take the Pope at the highest, hee is but *S. Peters humana Creatura*) can *Dispossesse* or *Depose* him, vnder what pretence soeuer; much lesse to the *preiudice* of another: and yet it is one point of Iesuitisme, *that the Father may be Deposed for an Heretike, and his sonne and Heire also excluded from claime of Succession, vnesse hee be a Catholike of the Romane sise.*

33. But who was that *other* person, preiudiced by „ *Queene Elizabeths* reigne? His *Maiesties* Mother (saith „ this *Epistler*) and consequently himselfe, who (by right) „ *would haue entioied the Crowne 44. yeeres* since; and the „ *fawning Apologer* cannot, without open *vntruth* or manifest „ *iniurie*, AVERRE THE CONTRARIE. HE that wrote the Apologie, of all other vices, abhorreth *Fawning*, both *actiuely* in himselfe, and *passiuely* from others; his *nature* is too *Royall* and noble, to be a *Sardonian*: *Fawning* and *Crouching* hee leaues to such *base bonegnawers* as *Fa. Parsons*; for his *Maiestie* hath long since, in his owne person, not concealing his name in that his *Golden Booke*, *auerred the contrarie* to this, and signified that he was *no way preiudiced in his claime or right by Queene ELIZABETHS* reigne: For first, He acknowledgeth her to be a *lawfull Queene*, governing with *wisdome* and *felicitie*: Secondly, for the State of *England*, hee professeth, *that it could no way become him, to be a busse-body in an OTHER Princes matters, nor to fish in OTHER folkes waters, as the Prouerbe is*: Thirdly, that *during HER time, it became him LEAST OF ANY* to meddle therein.

34. Doubtlesse, had his *Maiestie* seene his *Right* encroached on, or impeached, much more *deteined*, hee was neither so carelesse of his Interest, nor so soft of nature, nor so weakly arm'd with force and friends, domesticke and forraine, but he would and might haue (if not *dethron'd Her*, yet) greuously molested *Her*, and exhausted

sted both her strength and treasure. How farre he was interested in this State, none knew better then himselfe; and although H E were silent (as himselfe speaketh) *his Blood and Descent did sufficiently proclaime it* : but knowing the *conspiration*, that his iust appointed time, by God and Nature, was not yet, till the Almighty had called her to lay her with her Fathers; his Maiestie with vndaunted patience, and vnpassionate haste, expected *that*, which (to the mutuall comfort of himselfe and his Subiects) with *peaceable entry, glorious Inuestiture, and Regall Maiestie*, he now enioieth : and Long and Long may he doe so, in despight of such *Fawning Counterfeits as Parsons is*.

35. For what a cogging and shamelesse companion is this, *now* to curry fauour with his Maiestie, as bewailing
,, his 40. yeeres greeuance and wrong endured, *So long*
,, *kept out from his actmall right due to him in Conscience* ;
when of all other, this very *Epistler* (vnder *Dolemans* vi-
sard) vtterly disabled his Maiestie for hauing any title or
interest in this Kingdome, not only vnder pretext of con-
science for *his Religion*, auowing that whosoever *should con-*
sent to the Succession of one faultie in Religion, (that is, in his
sense, a *Protestant*) *should commit a most grieuous and damna-*
ble sinne : and such an one was his Maiestie, in this mates
opinion (as the Priests record) for *He* had pronounc't of
King Iames, to be a most obstinate Heretike, of whose conuer-
sion there was NO HOPE : nor that only, but (O perfid-
ious Hypocrite) he would there make his Maiestie vt-
terly vncapable, *by a plaine fresh Statute* (as hee cals it) of
Association, as therein foiled by Law through *that Death*
of his *Mother*; which hee there inforceth to be an Argu-
ment that *admitteth neither Solution nor Reply*. Were it with-
in the compasse of the *Apologie*, or to the purpose in
hand, he should finde that it might easily receiue *both* ;
and had not *hee* at all times prostituted his *pen* and *soule*
to write any thing (though neuer so false) neither
would he haue cited this *Statute*, nor pronounc't it so vn-
answerable;

Vbi supra.

Dole-man.
part. 1. pa 216

Quodli. p. 218.

Dolem. part. 2.
pag. 117. ca. 5.

An. 27. Elizab.
Statute for
prouision, &c.
cap. 1.

2. Sam. 14.

Vide lib. de
Monar. visib.
& de clau.
Dau.

answerable; for the plaine words of the Statute doe confute him: because **THEY ONLY** are in the Act excluded, *by whose meanes her Maiesties life should bee taken away* (not fought) and *that it should not touch their issues* (yea though she had died by such violence) *except they had been any waies* **ASSENTING** or **PRIVY** to the same. And what is this, either to his Maiesties Mother or himselfe? but that hee would take any occasion to regorge his malice against our *Gracious Soueraigne*. But heereby it may please his Maiestic to obserue in this passage of pretended *Illegitimation* vrged against *Queene Elizabeth* (confering it with this last clause out of *Dole-man*) that they which vnder colour of a *Statute*, made (as 'tis well knowne) in King *Henries indignation* and *displeasure* conceiued against her mother (though afterward *repealed*) doe so often reiterate it as to **HER** preiudice and disgrace, will not stick, if occasion may serue for them (either to vent their rancor, or wage their forces) to twit his Maiestic and his posteritie (vpon the aduantage of this **Act of ASSOCIATION**, as he calls it) with the like opprobrious calumny and indignity: but his Maiestic is wise as an Angell of God, *vt intelligat omnia supra terram.*

36. His *Challenge* is the last (though thrust in before) „ Num. 32. wherein he taxeth the *Apologer for his facility* „ *in ouer-lasbing*, when he speakes of *Saunders* and *Bellarmino*, in saying of the first, that his bookes are full of *par-ricidious doctrine against Princes*; of the other, that his volumes are filled with *Contradictions*: for *Saunders*, he appeales to a conceit of improbable impossibilitie, that, *there being so many of them, and of a diuers argument, they should* „ *All be filled with such doctrine*. What need Coniectures when the Bookes are extant, which whoso reads, shall finde in them all, that where this doctrine of *Deposing*, and *Deprining*; of *Deihroning*, and *Decapitating* Princes, is canuall: he is in no theme so vehement and large as therein. As therefore in compounds and mixtures, the rule of *Philosophie*,

Philosophie, and practise of Art, is, to *denominate* things according to the quality which doth *predominate* in them; so this doctrine in all *Saunders* his Bookes, being the most *prominent* (as most principally intended, and most fully handled) may iustly giue the name to all the rest of the *Discourse* whatsoeuer. But this being his Maiesties *second* *proofe*, that Popes doe manifestly *approoue* of Princes murders, or else they would not *suffer* *Saunders* his Bookes (that are filled with such *Rebellious* and *Parricidious* doctrine) to be by authority diuulged, and neither call them in, nor *purge* them thereof, the *Censurer* labourerth not one whit to disprooue it, but from *Saunders* hee steps to *Bellarmino*.

Aristot. de generat. & corrupt.

37. Ouer whom, as if the *Cardinall* were gasping for breath, vnder the blow he hath receiued for his *Contradictions*, after the *Epistler* hath a while brau'd it with some „ *Rhetoricall* flourishes, as, *I cannot but maruell, &c.* and, „ *I am ashamed for my Countreys sake, &c.* (he meanes, that „ his Country is ashamed of him) and, *If my iudgement „ deceiue me not, &c.* and, *Though I meane not to discusse, &c.* with diuers such round-about; at last, of the *eleuen* wounds by *Contradiction* which were giuen the *Cardinall*, he takes vpon him (as *Chirurgion* of the Campe) to cure 3. or 4. of them: and first he begins with that of *Confidence* in good *Workes*, Numb. 35. &c.

38. The crossing Proposition in *Bellarmino* is this; *For the VNCERTAINTIE of our owne Righteousnesse, and the perill of vain-glory, the SAFEST course is to repose our WHOLE confidence in the ALONE mercy and bounty of God*; and this, saith his Maiestie, is a conclusion *Contradictorie* to his whole five Bookes of *Iustification*. This the *Epistler* endeouours to cure two waies; first, by „ *thinking it strange, that FIVE Bookes should be Contra-* „ *dictorie to ONE Proposition.* Hee should rather haue thought it to bee a very *strange* conclusion, which in so small a roometh, should haue matter to crosse a discourse

De Iustific. li. 3. cap. 7.

De Iustific. li. 3. cap. 7.

Plutar. Mar-
cel.

so large; as that's a *strange* poison, one scruple whereof infect's a whole riuer; and that *Engine* of *Archimedes*, a very *strange* Instrument, which being but of a little compasse, with one wrest by a small force, would ouerthrow muniments and Bulwarkes of many daies worke, and the roiall strength of an whole Army: so THIS, a very *strange* propolition, which is of such force, as that it *contradicts* so many preceding reasons aduanc'd to the contrary; and that it is so, is manifest. For the chiefe and maine scope of all those Bookes is to prooue, that the *righteousnesse* where-with we are *iustified*, and for which we shall be *rewarded*, is both *VERA*, true iustice, and *inherent* in vs; and also *PERFECTA*, able to stand and abide the triall of Gods iudgement; for to these two principall heads may all the chiefe questions in that bulke of controuersie be reduced; either to the *qualitie* of our *iustice*, that it is *inherent*, not *imputatiue*; or of the merit, whether it be rewarded for the value of the *worke*, or of *mere grace*? And both these, by the first word of this Proposition, are directly cut off; for the *uncertaintie* there mentioned, is either *Rei*, or *Personae*, either of the *righteousnesse* it selfe, or of *him* which hath it: If of the *thing it selfe*, then is it not *true* righteousnesse; for *truth*, whether of *essence* or *propriety*, cashieres all *uncertainty*; and 'tis *hypocrisie*, not *righteousnesse*, which is not *true*; if not *righteousnesse*, then not *inherent*. If it be of the *Person*, then the second part is cut off; for *Merit* raiseth a *Confidence*, but where there is no *Comfort*, there can be no *Confidence*, and in *uncertaintie* there is no *Comfort*; for reliance on that whereof a man doubts, causeth rather a *fear* to be deceiued, then a *confidence* to be releued; which also crosseth the very next precedent proposition, that *SOME Confidence may be reposed in our owne righteousness and good workes, if men be ASSURED that they be good workes*: but by this proposition in hand it seemes none can be *assured*; if they may, why doth he call it *incertitudinem iustitia nostra*, the *VNCERTAINTIE* of our *righteousnesse*?

Be llarmin.
Eodem capite.

right confidence? If they may not, where is then their confidence, or how may they settle it? If some may, and others not, he should haue described and distinguished them; or else that fore-going proposition might well haue been spared, which affords little vse, and lesse comfort; and in that regard, is directly opposite to this last, which is full of confidence and consolation; and is the very same which the Prophet *David*, renouncing all other helpes and hopes, (both in heauen and earth, in heart or flesh) pronounced of himselfe with ioy, *Mibi autem adhaerere Deo bonum est*, &c. It is good for mee to cleane fast to God, and to put my trust in the Lord God. So that any Schollar may see this his Maiesties asserting challenge, to be defensible „ in the nature of a true Contradiction, howsoeuer this Epistler peremptorily denies it to be possible; for that is the first property of a Contradiction, to bee omnium oppositorum fortissima, the most forcible of all oppositions: and where is greater force scene, then that a Proposition of three lines should ouerthrow the maine strength of fine long Bookes?

39. See we then, if his second Cure be more Soueraigne; in apparence it should be, the emplaster applied is so large; for as before, in the Councell of *Toledo*, so heere hee comes about, and fetcheth in a whole chapter out of *Bellarmino*, by Questions and Solutions, but neither faithfully for the contents of the Chapter, nor soundly for the defense of his Master, nor sincerely for satisfaction of the „ Reader. For first, whereas he saith, Num. 28. that the „ Chapter consists of three Questions, about Confidence to bee „ placed in good workes, 'tis not so: there is but one onely Question propounded in the rubrik or title, and in that Chapter disculled, namely, QUATENUS, HOW FARRE FOORTH a man may place Confidence in his Merits? Which hee explaneth by three Propositions, that may very fitly be compared vnto the three fatall Sisters which they call *Eumenidas*, the last cutting off what the first carries, and the second twists.

Psal. 73.

clothe.

Lachesis.

Atropos.

Aquin. 2.

Sodem capite.

Matth. 22.

Rom. 12. 1.

Psal. 51. 17.

40. The first Proposition is, *that the confidence towards God, which is in holy men, ariseth not out of faith alone, but out of their owne good workes and merits also.* The second, *that in good merits, which are TRULY known so to bee, SOME confidence may be placed, if pride be avoided.* The third (which is the *Atropos*, and cuts off in a trice, the whole labour of the two former) is this crossing Proposition, *by reason of the uncertaintie of our owne righteousness, and hazard of vain-glorie, it is most safe to repose our WHOLE Confidence in the ALONE mercy and bounty of God;* then which there cannot be anything more violently *contradicting*, yea totally *enerting* the very principall question: For *Quatenus* implies that SOME confidence may be placed in merit, but with a limitation *tenuis quâ*; this last admits no confining, but drawes our WHOLE confidence from mans *merit* to Gods *mercy ALONE*, and carries with it a *double contradiction*, both *Subiecti* and *Obiecti* (so to speake.) The *Subiect*, *TO TA fiducia*, Mans WHOLE confidence; this excludes all partition in it selfe: it must be *entire*, take it either as *totum quantitatis*, because *Confidones* may bee extended or remitted, bee greater or lesse; or as *totum rationis*, as it is defined, an hope corroborate and perfect; or as *totum potentiale, seu virtutis*, Confidence of this or that nature and qualitie, as *Bellarmino* himselfe describes it in the two first Propositions, whether *nata ex meritis*, raised out of our good workes, or *reposita in meritis*, reposed in our good workes; *tota*, THE WHOLE, saith the *Cardinall*, whether greater or lesse, whether weake or strong, whether one or other, is WHOLLY to be cast on Gods *mercy*. Even as our Sauiour when he commands vs to loue God with our *whole* soule, heart, and strength, includes therein *all* the faculties of soule and body, parts inward of vnderstanding, will, affection, &c. and parts outward, all the members of our body to be made *S. Pauls* WHOLE burnt Sacrifice; because God, though he loue *Cor contritum*, a broken heart,

tome

torne with sorrow, yet hee cannot abide *Cor diuisum* a clo-
uen heart parted within it selfe, which may make a man
to bee (as S. James calls him) *διψαλον*, a man with two soules:
which Saint August: also implyeth in that his short (but
effectuall) praier, *T O T V M meum absumat ignis tuus*, let
the fire of thy spirit consume mee *W H O L E*; wherein he ex-
empts no part nor facultie of himselfe, from that sanctify-
ing and clenſing power.

41 The Object also affords a strong Contradiction, *S O-
L A misericordia, mercie A L O N E*; which, beeing (as
Schoolemen obserue) an *exclusiue* speech, admits no par-
ticipation with any other; for *S O L V M est quod cum alio
non est*. The verie force of which word, put the Tempter
to silence and to flight also, *Ei Soli*, him *O N E L Y* shalt
thou serue. Had the Cardinall said in the first place, *mans
Confidence must or may bee reposed in his owne MERITS*;
and afterwards subioyned, *mans Confidence must or may bee
placed in Gods MERCY*, these had not been *contradictorie* but
communicatiue; *merit* might haue parted stakes with *mercy*:
but when hee addes in *mercie A L O N E*; *merit*, & Saints,
and Angels, and *whatsoeuer* beside, are abandoned and Cas-
sified: for *Solum* admits no consort, saith Aquinas. Which
made Dauid to professe directly, *Memorabor iustitia tua
S O L I V S*, I will remember thy righteousness *O N L Y*; and
Saint August. to insist vpon the same, both with an *admi-
ration*, *o S O L I V S*, and also with a *question*, *Rogamus: I pray
you* should he adde this word *S O L I V S*: had it not bin
enough for him to say, I will remember thy Righteousnes? No,
but *S O L I V S* prorsus, it *A L O N E* altogether I will re-
member. Why so? *Vbi meam non cogito*, for in so saying I
put out of my minde any righteousness which is mine
owne. So then, *T O T V M*, *W H O L E* confidence, that
takes away the particular *A L I Q V A*, in his former pro-
position; *S O L A* excludes *M E R I T V M* in both propo-
sitions.

42 What is then the cause of this Epistler his confi-

Of. 12. 2.

In psalme.

Aquin. 1. q.

31. 3.

Arist. Elench.

lib. 2. cap. 3.

Mat. 4. 10.

Vbi supra.

Psal. 70. 16.

Aug. ibid.

Nazian.
Thucyd &
Platarch.

dence, to say that it cannot be any way defensible in the nature of a TRUE CONTRADICTION? Ignorance I thinke, which is the Mother (in the opinion of Fathers & Philosophers) of audacious assertions and vndertakings. HEE perhaps, thinks there is no contradiction, but where an *vniversall* (if negative) is crossed with a *particular* affirmative; as thus, *No Iesuite is a Traytor, Some Iesuite* (as Parsons by name) *is a Traytor*: (if affirmative) with a particular negative; as thus, *All Iesuits are Machiavelists, Some Iesuite is not a Machiavelist*. Whereas in Logicke wee finde two manner of contradictions; one exprest, the other implied, and both of equall force: the first, Logicians call a contradiction in *negato*; the other: in *apposio vel adiecto*; of the first sort, are those examples aforenamed, wherein the negative note is exprest, as *Omnis est; aliquis non est*: of the second sort are such as *this* in hand; where the note negative is omitted, and yet one member ouerthrowes another. Take an instance which will please the Cardinal well; let the proposition bee, *Every Bishop of Rome is (under Christ the immediate and sole chiefe Pastor of the whole Church in the Christian world*; this may be contradicted two waies; first, exprest, *Some Bishop of Rome is not the immediate and sole chiefe Pastor, &c.* This is a contradictory with the negative: Secondly, it may bee crossed by implication, as thus, *the Patriarch of Constantinople is vnder Christ, the immediate and sole chiefe Pastor of the Easterne Church*; this, though it be a *Contradictio in apposio*, yet doth it as mainly oppose the former generall proposition as if it had a negative note; and Bellarmine would take it so, and as much derogatorie to the *High-priest* of Rome as the other; yea, more, for there is in this a double contradiction, both *Subiects* and *Pradicats*: The *Patriarch of Constantinople* crosseth the *Bishop of Rome*, the *Easterne Church* and the *whole world* contradict each other implicitly.

43 And this is our verie case in hand; had the Cardinal said, *MANS WHOLL confidence is to bee reposed in the ALONE*

ALONE mercy of God; and cro'st it with an other, thus : SOME confidence of man must NOT be placed in Gods mercie ALONE, this had beene a manifest negative contradiction: but vttering it thus : SOME confidence of a man must bee placed in his OWNE MERITS, though it doe not so Negatively confront the former, it doth as powerfully ouerthwart it, and as thoroughly ouerthrow it: take them then seuerally; WHOLE by it selfe, and ALONE by it selfe, the contradiction is irreconciliable: ioine them together, the iarre and dissonance is redoubled; for TOTTA admits no partiall distribution in it selfe, & SOLA reiects all consorting participation with another. Therefore his Maiesties obseruation was iustly made, and Logike confirms it to bee a violent contradiction; for these two propolitions, Mans WHOLE confidence is to bee placed in Gods mercie ALONE, and SOME confidence is to bee reposed in MANS MERIT, will no more agree (as beeing most opposite) then a new peece with an old garment, which our Sauour saith to be an incongruous impossibility.

44 And thus stands Bellarmines case in it selfe, but his Proctor the Epistler hath made it worse: for hee, supposing the Cardinall to handle the controuersie by questions and answers (whereby it seemes hee neuer read the place himselfe) summes vp the Chapter by way of interrogation, and Solution; and makes Bellarmine, first to say, „ That „ good workes in a Christian mā. ioyned with the promise of reward, doe IN THEIR OWNE NATVRE encrease hope and confidence; there beeing in the whole chapter no such thing. The Cardinalls first proposition is, the confidence which a Christian hath towards God, is not raised by Faith onely, but also by the good workes which he doth; for no Diuine (either Protestant or Papist) will say that good workes encrease confidence IN THEIR OWNE NATVRE; that opinion of a recent, but nameles Doctor, was condemned long since by the Bull of Pius Quintus, as Bellarmine

Mat. 9.

De Iustific. lib. 5, Cap. 12.

larmine reports; which causeth him often in those books of *Iustification*, to distinguish betweene good works and merits, because all good works are not meritorious; *Si enim considerentur, ex NATVR A SV A*, for if in *THEIR OWN NATVRE* they should be considered, without respect both of the promise made unto them, and also of the dignity *PRINCIPII OPERANTIS*, of Gods spirit, the originall worker of them, they could carrie *NO MERIT* with them, saith hee, therefore by necessarie consequent no confidence could bee raised by them, nor comfort taken in them *Of their owne nature*.

45 Secondly, he makes *Bellarmino* to alsoile another question thus, „ *A man may place ANY confidence WIT- TINGLY* in his owne merits, so bee beware of Pride. The Cardinall saith not so; but his second proposition is limited both in subject and predicate, that *SOME* confidence may be placed in a mans good merits, if he bee *SVRE* that they be *TRVELY SVCH*. For man is a selfe-louing creature, and because that affection interprets the owne actions partially, confidence may be wrongly placed, if the goodnes of the Act bee not thoroughly discerned and assured: the want wherof condemn'd the *Pharisee*, supposing his works to bee iust, which were not so; but the knowledge thereof made *Iob* to pronounce of himselfe *verebar omnia opera mea*, I feared *ALL my Works*: and good reason saith *Gregorie*, because the best works haue attending on them two wormes, which gaster and infect the goodnes of them, *Desidium* and *Frangem*, Slouth and Deceite; either negligence in them, or pride of them, or some corrupt affection mingled with them.

46 Now then ioyne the last proposition of the Cardinalls (from whence this debate ariseth) with these of the *Censurers*, and see how hee will make them hang together: First, our owne good works haue such *AN VN CERTAINTIE* in them, as that our *WHOLE* confidence must bee referred to Gods mercie, saith the Cardinall: Our

Luc. 18.
Iob. 9

Gregor. Moral
9.ca. 26.

good

good workes, IN THEIR OWNE NATVRE, are such, as that they may giue hope and confidence of THEMSELVES, saith this Champion. Secondly, mans WHOLE confidence is to be placed in the mercy of God ALONE, saith Bellarmine: A man may WITTINGLY repose ANY confidence in his owne good workes, saith Fa. Parsons. Betweene them both, they haue broched a goodly Doctrine, and very comfortable, no doubt: First, good workes, of THEIR OWNE NATVRE, may raise up our confidence towards God, and yet a man is VNCERTAIN whether they be GOOD or no: Secondly, man must be ASCERTAINED that the workes he doth be TRVLY GOOD, or else he may NOT trust in them: and yet no man can ASSVRE himselfe that they are SO, vntill he haue a REVELATION, saith the Cardinall: then which what is more VNCERTAIN? *Sape fallax, semper incerta* are his owne words. For that which seemes a Reuelation, may be an illusion: and as some superstitious people take that fire for a walking Spirit, which is but *Ignis fatuus*, an illuding Meteor; so Pharisaicall and melancholike conceits, may thinke them to be infusions of the Holy Ghost, which are but speculative Imaginations of their owne Ghost.

47. It was well done therefore of the Cardinall, to adde this last Proposition, though it ouerthrow all his precedent Doctrine, whereby he leads men to the neerest and safest way, *the alone mercie of God. obliuio meritorum prateritorum*, forgetting all their by-past merits; rather then to let the former stand vncontrouled to procure despaire to distressed soules, as needs it must: and better were it for the Cardinall to acknowledge an oversight in a long discourse, then to overthrow one soule redeemed by Christs blood. Contradiction in assertions wounds but one opposite member; but unsoundnes in doctrine, concerning Salvation, doth wound the weake conscience of a Christian; that may be amended by repeale, retracting it; but a wounded Spirit, who can beate

De Justificat.
lib. 5. ca. 7. §.
Explico. pro-
position.
De verbo Dei.
lib. 1. cap. 2.

Prou. 18. 14.

it, saith *Solomon*? And if the wound of the *Soule* cause violence to the *Body*, who can recall it? And nothing sooner causeth it, then a *wauering VNCERTAINTY* for assistance in the particular case of a mans owne state touching his *Saluation*.

48. The *Curteous Reader* will pardon the *length* of this Discourse, by reason that the *Censurer* sets vp his Crest and „ Rest vpon it; that if in *THIS* there be any CONTRADICTION, hee will yeeld, that the *Apologer* hath not „ OVER-LASHED in the other. Let the *unpartiall triall* be the *seuerer Iudge* either way: and so we come to the *Second*.

De amiss. gra.
tja. & statu
pectati. lib. 2.
cap. 13.

49. Where the *Cardinall* saith in one and the same Chapter, that God doth not incline a man to euill, either naturally or MORALLY; and yet againe, that God inclineth a man to euill MORALLY; which is a manifest contradiction; euen that by the *Logicians* called *Contradictoria in negativo*, an affirmatiue crossing a negatiue in the same subject and predicate. This *Antilogie* the *Antapologer*, Numb. 41. would salue by a figure in Grammar called *Acyrologie*, and would scarre vp the wound by an *impropriety* of speech; for that *Morally* in the second proposition is taken *improperly*: which if the *Cardinall* meant, he expresseth not: and then (like a *Sphinx*) he propounds *Riddles*, he reads not *Lectures*: but that it was not his meaning, is most plaine; because what the *Epistler* calleth an *IMPROPERLY morall inclining or commanding*, is (as the *Cardinall* sets it downe) not *subordinate* to that which hee before had simply called MORALLY *inclining*; but *membrum diuidens*, a seuerall member by it selfe, distinguished and diuers from the former.

50. For thus *Bellarmino* makes his *Diuision*: *Allimpelling or inclining others to euill, is, first, either NATURALLY, by mouing the wit immediately; or MORALLY, by truly and PROPERLY commanding: or else, secondly, PERMISSIVELY, by suffering an euill to be wrought,* which

which is a **TROPICALL** kinde of command : or else, thirdly, **DESERTIVELY**, by leaning those open to the euill, which are proposed and appointed to be annoyed therewith : or, fourthly, **ORDINATIVELY**, which he takes from Hugo, by disposing the will of an euill man to this or that Act ; not positively, but by permission. From the first hee exempts God wholly, that he neither **NATURALLY** nor **MORALLY** inclines ; the three last may be verified in him : to which he also addes (*Super-pondyloco*, as an ouer-weight) a distinction out of Aquinas, *His autem addisponet, &c.* that if the other will not serue, God yet may be said to incline a man vnto euill **OCCASIONALITER**, indirectly and by occasion, not naturally moving the will, but **MORALLY** inmitting and sending in some good thought, whereby the wicked man takes an **OCCASION** to doe this or that euill. If then the Cardinall, when he spake of **MORALLY** inclining, had sub-diuided it into **MORALLY PROPER**, and **MORALLY OCCASIONATE** or **IMPROPER**, and had freed God from the first, but laid this last vpon him ; then had the Apologizer wronged him, and himselfe had not beene so wrung, as by his name (*Torinus*) it seemes he is ; but this he did not, nay, he meant it not : for he makes truly and properly to bee the difference constitutive of **MORALLY** inclining, as if otherwise it were not so to be tearmed : for *proprie* makes it differ from the permissive, which Bellarmine himselfe saith to be a figurative and **IMPROPER** inclining or Commandement : whereby he is also fallen into a grosse absurdity in Logike, confounding members diuided, and making *disparatum dicere disparato*.

51. Whoso reads the place, euen with partialitie for the Cardinals credit, may thus perhaps explaine the Cardinals sense (and the Epistler flutters about it) that God doth not **MORALLY** incline man to euill in **GENERAL** ; but to doe **THIS** euill rather then **THAT**, he doth **MORALLY** incline the will ; not as Author of the corruption,

In Rom. 9.

but Disposer of the order. For example, that *Clemens* the Monke should rather stab a King, then poison the Pope (for the Priests say he left that to the Iesuites;) which is as much as if hee should say, it is impiety and blasphemy to auerre that God Morally inclines the will to murder in generall, but to murder Kings rather then *ordinarie* men, or this King rather then an other, God doth Morally incline: (the Doctrine we examine not; we are now to trie Contradictions, not to handle Controuersies) this, I say, may expound the Cardinals meaning, but it no way reconciles the Contradictorie propositions: much lesse are they salued by the Censurers aduerbe Improperly; for whether in the Order, or in the Matter of the euill, MORALLY inclining is that only (as Bellarmine describes it and wastouched before) which is truly, properly, and directly: and yet, lest the Cardinal should seeme thus to distinguish without his Author (as he doth indeed) hee cunningly thrusts in Moraliter, and ioines it in Aquinas his speech (who hath no such word in that place) with Occasionaliter; which two will as well agree together, as Moses his Oxe and Ass in one yoke.

52. The third and fourth follow, which the Epistler crouds vp together in one Numb. 44. the first, That Bishops doe succeed the Apostles, and yet Bishops doe not properly succeed the Apostles; and lest any should thinke that this is no Antilogie, because in the last proposition the Aduerbe [properly] qualificieth it, the Cardinall himselfe hath in the very next precedent Chapter preuented that, where hee saith, that Bishops doe PROPERLY succeed the Apostles: then which, what more strong counter-shocke can there be betweene any two? notwithstanding, this Epistler thinkes he hath broken the force thereof with a Distinction; namely, That they succeed in Power of Episcopall Order, but NOT of IURISDICTION; and the Judges thereof he makes the Places quoted: which either this Censurer neuer read, or if hee did, the Poet giues him good

Deut. 22. 10.

Bellar. de Cler.
lib. 1. cap. 14.
De Rom. Pontif.
lib. 4. ca. 25.

De Cler. lib. 1.
ca. 13. Est la-
men.

Horace.

good Councell *Nanizer Anticyras*, for sure his brain wants purging.

53 The *controuersie* canuazed in that Chapter which hath the *affirmative* propolition is, *Whether Bishops and Priests bee equall or no?* that they are not, but that *Bishops* are *Superior* vnto them, *Bellarmino* shewes three waies. First, in respect of *order*; Secondly, of *Iurisdiction*; Thirdly, of the *principalitie* and *precedencie* in all ancient Sessions and assemblies of Priests. Hauing ratified the first (for *Episcopall ORDER*) he comes to the second, concerning their *Superioritie in IURISDICTION*, *Quod ad secundum, &c.* For confirmation wherof, he brings his first argument from the *Analogie* and *patterne* of the Priesthood in the old Testament; but the second reason hee fetcheth, is, for their power of *Iurisdiction*, out of the new Testament: because *they haue THE SAME* which the *Apostles* had. Nam *episcopos Apostolis succedere*, that *Bishops* doe succeed the *Apostles THEREIN*, is not one mans testimony alone but *constanter docent omnes patres*, saith hee, all the *Fathers* doe hold it with one consent, without varying in themselves, or differing from others.

54 If hee stand vpon the other place where the *negative* is, there indeed the *Cardmall* (driuen to his shifts) is forced to coine this distinction (but how vnfortunately, he, whose name (though dead) like *Zisca* his Drum, is a terror to *Bellarmino*, doth at large discusse:) but yet that salues not the *Contradiction*, but makes it greater; for therein hee sheweth that hee manifestly opposeth both himselfe and all the *Fathers*: for in *superioritie of Iurisdiction*, *Bishops* (by the testimony of all the *Fathers*) *succede the Apostles*, as himselfe confesseth, prooueth, and approoueth in this place.

55 The fourth is concerning *Indas*; of whose qualities to discusse, whether hee were *inst* before his *Election*, or made good by the choice, and how long he continued so; whether (as *Tertullian* saith *ad loculorum officium*, till hee

Whitaker de Rom. Pontif. Q. 8. contro. 4.

Tertul.
Brixienf. tract.
13.

Hieron. contra
Pelag. 3.

Cyrl. in Ioan.
li. 9.

Ioh. 17. 12.

Ioh. 6. 70.

Ambros. in Luc

Cyrl. Ierosol.
Catech. Nazia.
c. 6.

Arist. Eth. 3

Mat. 7. 23.

Prosper. seu.
August.
1. Cor. 3.
Mat. 7. 27.

was made both *Almosiner* and *Purueyer*; or till hee was exasperate by his *Maister* for repining at the expence; or till the first entrie of the treacherie into his heart: 'tis but *periculosa questio*, as the Fathers well tearme it; nor that onely, but curious and friuolous. It is enough for so much as concernes *his state*, to know that the Sonne of God called him *the Childe of Perdition*; and that the Sauour of the world pronounc'd him a *Denill*; and for our *Document*, both to admire in our Lords choice his gracious kindnes, *Qui periclitari apud nos Iudicium suum, quam affectu voluit, That had rather appeare to faile in his iudgement, than in his affection*; and by his patience also in *Indas* his salt, to learn and tolerate, *Si de socio erret iudicium, & in eum pereat beneficium*, if in our choise of a consort either our iudgement of him be deceined, or our benefis toward him be miscarried to our owne hurt. The question is not about his condition, but whether this in *Bellarmino* bee not a *Contradiction*? that *Indas* **B E L E E V E D** **N O T**, and yet that *Indas* was **V E R E** **I V S T V S**, **I V S T** and **T R V E L Y** **G O O D**.

§ 6 If *ius* bee taken in the larger sence, to name him, a *righteous mā*, that is so *quo ad præsentiē Iusticiā*, for the time that he doth some actiōs of a *ius* man (as some write that *Indas* did) the *he & Saul, & Cain*, may be so called, & the *cōtradiction* will not be harsh; for hypocrites & Infidels may doe as much; yet the *Philosopher* in the light of nature, wil not admit, euen *that* title to be giuen, vnlesse a man doe *ius* a *ius*te, that his actions proceede from a good ground, and be directed to a good end: but our Sauour notwithstanding all their *preaching*, *Denils casting*, and *miracles* whatsoeuer, calls such *ius* men plainly *workers of iniquitie*; because all those without *faith*, are (as *Prosper* speaketh) *falsa virtus in optimis moribus*, the shining of *Saint Pauls* *Gould* vpon *Saint Mathewes* sand, making a glimmering shewe without sure ground. But the ioyning of the aduerb *verē*, that hee was **T R V E L Y** *righteous*, & **C E R T A I N L Y** *good*, and yet **N O T** *beleue*, makes it a *Contradiction* incu-

incurable, because *he* cannot be *rectus* (saith Saint Bernard) that is, *VERE iustus*, which diuides these two in himselfe at the same time.

57 For the workes of a Christian must' bee *Sacrifices of Righteousnesse*, saith the Prophet; a *Sacrifice* it cannot be vnlesse it bee offered, saith *Chrysostome*; the *oblation* is by *action*, which makes it acceptable to God and before men, saith our *Sauour*; acceptable it cannot be except it be *linely* saith the *Apostle*, *Faith* giues it *life*: seuer these two, *Righteousnesse* from *Faith*, the *Sacrifice* is but *munus mortuum*, a dead present; take *Faith* from it, 'tis but *Corpus exanime* a breathlesse lump: *non est profectò RECTVS, qui tam NON RECTE diuidit*, saith Saint Bernard, hee that of-freth such a *diuided sacrifice*, had as good *kneele a dog*, saith God by the *Prophet*: but *Judas beleened NOT* saith *Bel-larmine*; therefore he could not be *VERE iustus*; for be-ing without *Faith* he was without *Christ*, *Et quicquid ino-est sine Christo, Satan est*, saith *August*: because without *Faith* 'tis impossible to please God; and whatsoener is not of *Faith* is *Sinne*. All this the *Epistler* takes vpon him to cure with a short and present remedie, and that is, „by *Equinoca-tion of Times*, for in *THE BEGINNING* (saith he) „*Judas BELIEVED*, and then hee was *TRVELY* „good; but after that, he fell both from *Faith* and goodnes.

58 Yet well fare an old acquaintance, a friend at neede; *Equinocaton* hath a facultie to make *treacherie* and *periu-rie* appeare no vices; *Judas* and *Iesuits* to bee *honest* men: but yet hee that will make a *concord* of a *warre* by *distinguish-ing* times, should particularize the difference into their se-uerall seasons: which the *Epistler* did wel to omit, because hee could not doe it. For though it bee but a coniecturall calculation what in that kinde should be spoken (there beeing no direct place of Scripture for it) yet to iustifie his *Eua-sion*, hee should haue taken that course, or haue sought some other remedie. But if Scripture might determine, it is probable rather, that *Judas NEVE R beleened*, and take

Cant. 1. 14.

Psal. 4.

Chrysost. in
Rom. 12.
Mat. 5.
Rom. 12.
Abac. 2.

Vbi supra.
El. 66.

In Ioanem.
Heb. 11.
Rom. 14.

Mat. 16.

De Pontif.
Rom. li. 3. ca.
11.

Ioh. 6. 69.

Ibid. ex Chrys.

Ioh. 6. 64.

Gen. 1

I. h. 1.
In Ioan 6.
Mat. 4

no other but that verie place which *Bellarmino* quotes, for the time of his *un-beliefe*, namely when *Saint Peter* made that confession, *Thou art Christ &c.* which was not long after our Sauour had begun to shew himselfe by *preaching* and *miracles* vnto the world: which because it was *new* and *fresh*, it raised an *admiration* and extraordinary *fame* of him; concerning which our Sauour then made an *inquiry* with his Disciples, (for long continuance of any thing, flakes the wonderment, and makes the wings of report to flag) yet euen *THEN* *Iudas* beleened *NOT*, saith the *Cardinall*: nay before that time (as some in their *Harmonies* doe place it) when *S. Peter*, in the name of the rest, made that profession, *Nonimus & Credimus, WE know and beleene that thou art Christ the Sonne of the liuing God*; the opinion of some Fathers is, and *Bellarmino* approoues it, that he spake not then in the person of *Iudas*, nor that *Iudas* his heart did agree with *Saint Peters* word, nor gaue his consent to that *nos Credimus*.

59 When was then that *BEGINNING* wherein the Epistler saith *Iudas* beleened? There is a place auailable (at least probable) for the contrarie, that there was no *beginning* of his *Beliefe*, for the Euangelist saith, *that Iesus knew from the BEGINNING which they were that BELIEUED NOT, and who should betray him*: which *beginning*, take it either for *Moses* his *Bereishith* a *beginning* temporal, the Incarnation of our Sauour; or *Saint Iohns* in *Principio* his *beginning* without *beginning*: (for *Tolet* referres it both waies) or *Saint Markes* *exinde* when our Sauour began to preach and chosse his Disciples, hee then at all these times knew who *beleened not*, and *who should betray him*: the *not beleeuing* he puts in the present tēse (as if he should say, hee then knew who did *not presently beleene*, nor who *should or would* (not beleue) and this hee imputes to all the flinchers that forsooke him; but vpon *Iudas* hee lays a double load, both of a *present incredulitie* and of a *future Treason*: & both these he knew to be the *beginning*,
scil.

scil. that *Indas* did not beleene, and that he would betray. Yea it seemes that *Indas* beleened rather in the *END* then in the beginning; for, with the Halter in his hand hee confessed more then when hee had the bag in keeping, namely that the blood which hee had betrayed was innocent and guiltlesse blood. If the Censurer had had but the shadow of such a place for *Indas* his beleefe in the beginning, we should haue heard of it with a Triumph, as of *Nicholas Deacons*hip, and *Saint Pauls* conuersion.

Mat. 27.4.

60 But grant it true that he did beleene at the first; was his faith *FORMATA*, that which is formed by grace, and worketh by loue, and is the true life of a iust man (*Iustus ex fide uiuit*?) surely in him which hath that, saith *Aquinas*, *nihi*l inest *Damnationis*, for beeing once had, it cannot bee totally and finally lost; nor is it more separable from him, then the essentiall forme of any thing from the subiect which it denominates. Was it *fides INFORMIS* a generall apprehension, an *Historicall Faith*? (as it was indeede) that could not denominate him to bee a iust man, much lesse *VERE Iustum*; for such a Faith is common both to vniust *Hypocrites*, and vniustified *Reprobates*, and in sound Diuinitie *NO* faith at all.

Abac. 2
In Rom. 14

61 And so much for the *Contradictions*; for heere the Censurer thought good to leaue with his fellow *Indas*, transmitting that of *Antichrist* to the *Cardinall* himselfe, with the rest of the *Antilogies*. The wisest part that euer hee plaide, for these are no matters of State; but being points of learning (and so out of his element) hee is weary of them. Yet, least hee should seeme to doe it for want of skill, hee giues a double reason thereof: First, „*That hee should WRONG the Cardinall*; 'tis verie likely, for if *Belarmine* can vnderstand what great paines, and little skill this *Emperike* (the *Romanes* were wont to call such, *Medicos Parabolanos*) a true *Mountebank*, hath bestowed in binding vp his wounds, thus loosely and vnfauously, hee

Cod. de. Epist.
& cler.

1. Cor. 2.

Horace.

Eras. Chili.

will take vp the old orison for euer after [*a Medico indocto liberanos. &c.* Secondly, „that he should wrong himself; that's as true also; no man knowes what is in man better then the spirit of man which is in him; and it is a point of wisdom to discern,

— *quid valeant humeri quid ferre recusent.*

The *Cuman* creature strouted it a while in a Lions skin, but feeling it to vnweldie for him, and how ill it became him, he cast it off with some shame, but for his ease. Father *Parsons* is wise, and knowes himselfe to bee a more fit instrument to kindle *Contentions* in *States*, then to reconcile *contradictions* for a *Cardinall*.

62. And therefore frō his *didacticall*, we must now follow him to his *Historicall* skill. For, his Maiestie, to giue some answer to that *Sarcasticall* obiection of *Bellarmino* concerning that imputation of *CAVSELES FEARE*, for that no Christian King is, or euer was affraid of the Pope, sheweth by diuers instances (ancient and moderne) what other Emperors and Kings haue done, who in feare of him haue vndecently stooped (whether *voluntarie* by themselves, or *compulsively* by meanes) to the *Popes* proud insolencies. In citing wherof, this *Censurer* saith, „ *Hee* „ *findes such a deale of exaggerations, wrestings, additions,* „ *and vsincerities, that hee is not able to refuse them; & yet* that hee may confute them, hee begins at the wrong end first, sc. with the Example of King *Henry* the fourth of France that now is.

63 (For this you must know to bee *Parsons* veine, if it bee matter of *ancient storie*, whereof there are substanti- all Testimonies, by authorities of Writers, (*their owne* specially) them hee casteth off, as the fellow in *Athenani* did his spectacles, *these are so true for my false eyes*: his *Rhetorike* cannot there roule, to *adde*, or *deprave*, or *detort*, or *defalke*, because hee shall bee espied: but if it be a modern storie of any thing lately done, and that at *Rome*, then hee cries with *Cato* when he had got his sword (though ther- with

Plat.

with he killed himselfe) now I am mine owne man, and where I would be; wherein, if there be any thing that may touch the Popes tyranny, all the excuses, blandishments, extenuations, and pretenses that may bee, are heaped together for the qualifying thereof; for hee may safely doe it, in that there is no author extant to controule him, and the eye-witnesses at Rome must vnderpin any tale for the Apostolike credit.)

64 And that made him begin with this particular of the French King, whome his Maiestie (for a demonstration of his feare, in regard of the Pope) instanceth, that to haue the excommunication reuoked, hee suffered his Embassador to bee WHIPT at Rome for penance, Which
 „ the Epistler, hooteth at for a manifest vnt ruth, and p o-
 „ pounds it to be laught at for a monstrous assertion and which
 „ will ouerthrow (in his Mathematicall imagination) the
 „ PUNCTUAL fidelitie of the rest, for that there are
 „ eye-witnesses at Rome, which can testifie that the Embassa-
 „ dor was not WHIPT with a ROD, but a white WAND
 „ was laide on his apparell SOFTLY, in token of submitting
 „ himselfe to Ecclesiasticall Discipline. Which answere of
 his hath more disgrac'd his Holy Master, then his Maiesties
 assertion: for was it not for penance that the Embassador
 was so ceremoniously strooken? and is not penance the seuerest
 part of Ecclesiasticall discipline? *Veniam ad vos in virga* was
 no sporting threat of the Apostle. If in a ROD there bee
 Seueritie, wherein was it shewed? the end of Church Disci-
 pline (by Saint Pauls rule) is the verie same which *Vege-
 tius* giueth for warre; *Vt ad omnes METVS, ad paucos
 PEN* A perueniat: that all which behold or beare of it may
 FEARE, and that some may S M A R T. Who felt it here?
 the King himselfe at home, HE felt it not: his Embassa-
 dor had a wand SOFTLY laide on, that smacked not. To
 giue Offices by White Wands, is an ancient ceremonie in
 great states; and to holde a White rod in the hand before
 the Congregation, as olde a ceremonie in penance: but

1. Cor. 4. 31

1. Tim. 5. 10.

De re militar.
li. 3. Ca. 4.

Exod.4.

that the *rod* of ecclesiasticall Discipline, should bee turn'd into a *White wand* *SOFTLY* laid on (as if like *Moses* staffe it might bee a Serpent when hee list, and a *rod* when hee would) that's such a *Metamorphosis* as neither primatiue Church, or ancient father euer dream't of.

Math.16.

Ephes.5:29

65 But heereby a man may coniecture what the *selfe-whipping* of the Iesuits and Romanists is; for they which are to *tenderly* kinde vnto their publike offenders, such as will stand out to *excommunication*; will they not say to themselves, when they haue the *whip* in their hands, as *Saint Peter* to his Maister, *parce tibi, bee good to your selfe*, Sir; for no man euer yet *hated his owne flesh*, but *nourished it*? which is a better place of *Scripture* against *selfe-whipping*, than the Pope hath any for turning the *Rod of Correction*, into a *wand of Ceremonie*.

Plin. nat. hist

66. His Maiestie therefore did the Church of Rome more credit than it deserueth, in calling it *Whipping*, which is the *originall* and *true forme* of *Displing*, whereof the wand is but a *symbole*: for who would thinke that the *Pope*, & a *Conclau* durst *dally* with Church-discipline, and make a *mockerie* in a dumbe shew of *Ecclesiasticall penance*! and, which addes to the sport, that *Penance* should bee performed by a *Proxie*; which makes it a *more ridiculous iest*, then that Assertion of his Maiestie to call it *whipping*. In Temporall affaires, for message or imploiment, *Kings* are to haue their *Embassadors*; to whom what *honour* is done, or *disgrace* offred, the *Kings* in person doe take it as done vnto themselves; but that they should haue *Embassadors* to be *displed* for their Masters *offenses* (as they vse to tame *Lions* by *whipping Mastiues*; or to chaatise *Kings children*, by correcting their *play-fellows*) is a childish act, and the ready way to weaken the strongest *Sinew* of the Church, and to bring all *Religion* into *Contempt*.

67. But were it *Wand* or *Roddes*; *lashing hard*, or *laying on soft*; the name which his Maiestie giues of *Whipping*, is iustifica-

iustificable: for to call a *figurative representation* by the proper tearme of *that* which it expresseth, is neither absurd, vntrue, or vnusuall, either in humane or diuine learning; *Significantia & significata ysdem vocabulis consentiunt*, saith S. Cyprian. Moses called *Aarons Rod*, while it was a *Serpent*, and then deuouring the rest, by the name of a *Rod*, and not of a *Serpent*; and (which fits this *Tragicomicall* play best) the Poets, bringing *Hercules* vpon the stage, do call *that* which he hath vpon his shoulders, and is but a light compound of painted cloth and reed, by the name of his *Club*, and describe it for the *weight*, *compasse*, and *stiffnesse* thereof: so also this *assertion*, that the sending of his Embassador to be thus handled in his stead, argued **THAT** *Kings feare* and the *Popes tyrannie*, is **PUNCTUALLY**, *lineally*, and in all *dimensions* true, though the Penance were *plaid but superficially*. For that which draue the King to that *submission*, was nothing else, but *feare* of those vsuall *Earth-quakes*, which concomitate the *Popes Thunderbolts*, and are the concurrent *Meteors* of the *Romish Region*; either his *Subiects Reuolt*, or *populous Tumults*, or *intestine Insurrections*, or *defeizances of Succession*, or *personall Assaults* (whereof *Barriere* gaue him some taste, and *Chastile* another, as the *Priests* declare at large.)

68. Neither was the Popes ouer-awing *Surquedry* any whit the lesse, that the *smarting rod* or *whip* was turned into a *wand*, or *yrking* into *stroaking* (a change which *French Crownes* might easily make) no more then *Galba* his crueltye, when, being intreated for a *Gentleman* condemn'd, that he might not die the death of *ordinarie Male-factors*, he willed that the *Gallores* should be *dealbata*, *whited* & *coloured* for him, *quasi solacio & honore aliquo poenam leniaturus*, as if the painted *Gibbet* might adde solace and honour to his death. Neither doth it *allay* the *fearefull* submission of the King any more, then if a *Magistrate* of a *Corporation*, who for some great offense is inioined (and all his Successors) to take their *Oath* with an *balier* about their neckes,

Cyprian. de uocatione Chrism.
Exod. 7. 12.

Catechism. I. c.
suis. lib. 3. ca. 3.
& 6.

Sueton in Galba. cap. 4.

in token of their *submission*, should obtaine the fauour to haue the *Rope* changed into a *Ribbon*; the *silken lace* shewes their seruile homage, no lesse then the *hempen halter*. For the principall end of *Discipline* is SHAME, the *smart* is not so much; and *that* was as great and as *famous* by the *wand* laid on, as if it had bene the *lash* of *Rods*. yea more terror would it haue stricken into *Christian Princes* (since they will needs stoope to such indignities, and debase that *three-fold* Image of God in them; in their *birth*, of *freedom*; in their *baptisme*, of *Christianitie*; in their *place*, of *Souereignty*) and more credit for the Popes *discipline* to haue it done in the *right kinde*, and vpon the offenders *owne body*; for the Kings of *Israel* and *Nineue* did the *penance* themselves: and more wisely had this *Censurer* and his Master *Totus* done, to haue let his Maiesties word of *Whipping* passe vnecontrouled, that the world might haue knowen, that the Pope will not suffer the *contempt* of his fearefull *Anathema* to be redeemed so *easily* (I will not say so *cheape*) with the *tap* of a *Wand*, vpon *another* mans cloke that neuer offended. But heereby *Christians* may see, that in *Rome*, as the *Sacraments*, so the *Discipline* is made but a meere *pageant*, they to allure the senses of carnall men, this to fill the *Treasure* of an *unsatiabie Priest*: both of them to establish the monarchie of an *oultrecedant Pope*.

69 But be it as it was, whether a *Mummiery* or a *Penalty*, his Maiesties assertion is true, that the Pope draue the King into *that feare*, which made him send his *Proxie* to *Rome*, there to be *displed* for him. If the Pope *communed* for *gold*, that neither qualifieth his *Tyrannies*, nor the *French Kings* fearefull *submission*: for it was as much on either side, as in the case of King *Henry* the Second of *England*, who felt the very *smart* and *rodde* vpon his *bare skin* in the Church at *Canterbury*; which is the first, but two, of the *Examples* that his Maiestie giues, and the *second* in order which this encountering *Censurer* insists vpon: (for of the *French King* his great *Grand-father* becoued by the Pope of

of halfe the Kingdome of Navar (which is the next vpward in the *Apologie*) therein he is *hush'd*.)

70. From which *yrking Penance* this *Epistler* would faine ridde the Pope; first, by *Houedens* authoritie, who *beweeth the contrary*: and secondly, by *Baronius* (cited a right for the *Author*, but not *quoted truly* for the *yeere*) who *refutes it as a fraudulent narration*: both of them *arguing it to be the Kings VOLUNTARIE CHOISE*. So then, of the Kings *Body* (sacred by *holy vnction*) that it was *whip'd* by the *Clergie* there assembled, with 40. stripes more or lesse, there is no question, so many *Stories* concur therein and accord; and *Baronius* himselfe (out of diuers) confesseth and commends the same, comparing the *lashes* with the *Apostles stripes*, mentioned by *S. Paul* himselfe, and auoucheth out of one Authour, that they were about 80. But whether this *Penance* were *Voluntarie*, or *inuiued* the King, who maketh the question? His Maiestie mooued it not, neither saith any such thing; onely repeats the *Fact*: and yet had hee so said, there are great *probabilities* to confirme it; for the *Cardinals*, who were sent from the Pope to examine the *murder* of the *Arch. Bishop*, besides THAT *Iniunction* which is in the *Charter of Absolution* (as the *Censurers* call it) commanded him *other Penances*, not there specified. *Genebrard* insinuates so much, when he saith, *Iniunctum est, INTER CÆTERA, specie penitentia, &c.* It was enioined vnto him, in token, or for the manner of his *Penance*, this, among OTHER THINGS; what were they? *qua ad communem audientiam non peruenierunt*, which came not to *PUBLIKE* notice, saith he that writes *Beckets* life: After the Kings humble promise for *penance*, saith *Platina*, *additum est*, it was *ADDED* moreouer, that he should doe this and that; it seemes the *Iniunction* went first for his *Corporall Penance*, and the *addition* followed for *Romes satisfaction*. But the *Legend* of *England*, if it haue credit (he was a *Papist* sure that wrote it) saith, that, ouer and beside those *publicly* noted, the *Legats*

Baronius, anno 1174.

Houedens. Matth. Paris. Legend. Angl. Nubrigenf. &c. Bar. Vbi supra 2. Cor. 11.

Anno 1174.

In vita Thom. lib. 4. cap. 5. In Alexand. 3.

Legend. Angl.
fol. 192. de S.
Trom. Cant.

Neubrigens. li.
2 cap. 25.

Math. Paris.
in Henr. 1.

Polydr. Virg.
in Henr. 2.

gats primly enioined him fasting and Almes, and OTHER certalne things; and that the Kings answer was to them, *Ecce Domini Legati, COR PVS meum in manu vestra est: Loe Lords Legats, my BODY is in your hands, whatsoeuer you INIOINE, I am ready to performe it: or, as an other reports it, who liued in those times (whom Baronius cites and approoues therein) the Kings answer was thus, Disciplina non recusō Christianam, I refuse no Christian Discipline, decernite quod placuerit deuotē amplectar, exequarque DECRETVM, I will deuotely embrace and performe what you DECREE.*

71. Yet his Maiestie charged not the Pope thus farre, but shewed that the cause of this *deiection* was the Kings feare of the Pope; wherein the most *Authors* concur. For the Pope was so enraged against the King about the death of *Becket* (that most vnthankfull Prelate, whollie made, and raised *only* by the Kings grace) that when the King had sent his *Embassadors* to *Rome* to cleere him of the guilt, either by command of it, or consent to it, the Pope would not admit them to his *Kisse*, not to his *Feet*, not to his *Sight*: and being sent the second time, the *Cardinals* entertained them with words *only*, no other welcome, but so farre they were from being admitted to the Popes *audience*, that he was determined (hauing the consent of some *Cardinals*) vpon *Maunder-Tuesday*, then at hand, to haue ACCURSED the King by *name* at the *high Altar*, and to haue interdicted his Realme, had not some other *Cardinals* assured the Pope, that those *Embassadors* were sent of purpose to take an *Oath*, both to cleere the King their *Master* from that *murder*, and also to signifie that he would *obey* whatsoeuer the Pope and his *Cardinals* should inioine him: which notwithstanding the Pope was so farre from beleeuing, *ut etiam contra atque illi dixerint*, that, being perswaded that all things were cleare contrarie to that which they auowed, hee sent his *Legats* into *Normandie*, with full authoritie both for *examination* of the *Fact*, and
mandate

mandate of Satisfaction by penance. This was all that his Maiestie intended, and which he vndertooke to specifie; that it was the feare of the Popes Interdiction, that made the King thus to stoope, and deiect himselfe: which because the Censurer could not controule, hee frames a Question „ where none needs, *Whether the Pope INIOINED the WHIPPING Penance, yea or no?*

72. For the third Example of the Emperours lying agroofe vpon his belly, and the Pope treading on his neck, „ without further answer (and for his owne ease) *he remits vs to Baronius* (as in the Contradictions he put vs off to *Tortius*; for these are his two Oracles; *Baronius* is his *Phœbus* for *Storie*, and *Bellarmino* his *Apollo* for *Doctrine*) who „ by many reasons and authorities hath refused this, as hee saith.

73. — *aut mē PHŒBI cortina fefellit*, hee should haue said; for *Baronius* brings not one *authoritie* to confute it, nor any reason to discredit it. Hee takes, indeed, a great deale of paines, to set downe the whole proceedings with the circumstances, in that conclusion of peace betweene the Emperour and the Pope at *Venice*, out of an *Author* chosen to his owne humour (if there be any such) for it is out of a *Manu-script* in the Popes Librarie, of one *Romaldus*, not yet extant in view, and, for ought is known, may as well be forged as true. And is not this good dealing, when there are so many *Authors* of credit in print to auow the Story, one *Manu-script*, vncoib, obscure *Writer* must encounter the credit of them all, cited by *Baronius* (a very sincere Relator, no doubt) to salue the reputation of his *Masters* Holinesse? *Stapleton* insults vpon *Doctour Wintakers*, for citing a *Manu-Script*, and calshim (euen for that) a *Barbarous* *Dinine*, and seemes to bee eagerly angry with any that take that course. But why should not *Bessarion* a *Cardinall* carry as much authority, who auoucheth the same, and hath for his warrant (as *Baronius* confesseth) *ancient Monuments*?

Iuuenal.
Anno 1177.

Author. Eccles.
defens. lib. 3.
cap. 19.

Vbi supra.

*Concil. tom. 3.
pars altera, p. a.
1345.*

*In Censur. O-
rient. annotat.
in ca. 13. sect. 6.
Psal 91.*

Socoloni. ibid.

*Girolam. Bardi
vittoria Naval
impress. anno
1584. cum pri-
uilegio.*

74. Yet well fare *Binius*, in that hee professeth hee knoweth no more but ONE *Autor*, that is, *Nanclerius*, which writes this *Storie*; but thereby to inferre such a necessitie of *fabulositie* vpon the report, as hee doth, shewes him to be more *peremptorie* and *partiall*, then *iudicious* and *learned*: since that (besides *Nanclerius*) there are an *heape* of *Witneses* in *print*, all concurring in the *truth* thereof; as *Petrus Instinianus*, *Philippus Bergomensis*, *Papirius Massonius*, *Alphonsus Cyaconius*, &c. and (of all other the most forcible) *Gennadius* the *Patriarke* of *Constantinople*, who doth *particularize* the *Fact*, with the manner of *Conculcation*, and the words therewith vttered out of the *Psalme*, *Thou shalt goe vpon the Lion and the Adder*, &c. with the *Emperors* answer thereunto, and the *Popes* reply vpon it.

75. If exception be taken against HIM, as if of *envie* or *malice* he should speake it (being of the *Eastern Church*) it is in that his *Traктate*, which of purpose he made for the *extolling* and *magnifying* of the *Popes Primacie*, diuulged, not by any *Protestant* Writer, but put into the *Oriental Censure*, dedicated to *Gregorie* the thirteenth, translated by *Socolonius*, with his *Annotations capitular*, and *Fenardentius* his notes *marginall*; premised with this reason of affixing *Gennadius* his *testimonie* to that Booke, *ut & istorum* (that is, the *Protestants*) *& aliorum oculi consodiantur*: and euen in that piercing *Traктate*, which should thus dig out their eies that would abase the *Popes* sublimitie, is this *Storie* (with all the circumstances) alleged for the *advancing* thereof. If HIS credit sway not, what say they to a *Venetian Historian*, who wrote in *Italian* the full discourse of the *Sea-fight* betweene the *State of Venice*, and *Otho* that *Emperors* sonne? a *partiall* Writer for the *Pope*, bitter against the *Emperor*, and a ranke *Catholike* (as *Rome* intitles *Her Professors*) who describes the manner of that *Conculcation*, and recites the words vttered by both the parties, only differing in the *Popes* alleging the text of the *Psalme*: for others repeating it (as in the *Scripture* it

(scilicet)

selfe) in the second Person, *T H O U shalt walke, &c.* *H E*, for the Popes glory, makes him pronounce it in the First, *Ambulabo, I shall or will walke vpon the Lion and the Adder.* Notwithstanding all these, we must appeale to *Baronius*; to whom if we should goe for triall (let all things be *unpartially* weighed) the Relation of so many Authours will be more *probable*, then the omission of *that* particular (by an obscure *corner-creeeping* Relator, presented like a *Puppet* to speake what his *Prompter* will haue him; yet therein lieth his maine force of argument) will be *anavailable* to the contrarie.

76 For first, in his entrie to that *Narration*, hee much bewaileth the blinding and *mingling* together of truth and fallshood, by diuers *Historians*; and giues a *Caueat*, that men should not bee carried away *Numero*, but *delectu testium*, by the number, but by the choise of witnesses, (a good warning, if followed by him selfe, and in *this* verie case:) but this argues that *something* appeared to him in his reading, about this matter, that did *distast* him, as making *little* for his Lord, the Popes commendation. Secondly, in his *censure* of the *Storie* it selfe his arguments are all (without wresting) easely *retortible* against him; as first, *Romwaldus* who was present at the *Acts*, and wrote the *storie*, dooth *NOT MENTION* it; a weake reason: for a *narratiue* discourse, is no forcible confutation, and an *omission* of a circumstance by *One* single man, fallifieth not the credit of many mens Relations; and to argue from authority *negatively* is but a lilly peece of Logike: three Euangelists omitte the *storie* of the *repenting theefe*, yet is Saint *Lukes* narration, and the *theefe* his conuersion truely vncontrollable. Thirdly saith he, *If the Pope had so done, it had beene an action monstrous for the vnseemelincesse, wonderfull for the strangenesse, singular for the Noueltie*: therefore the more bebecoming and likely for the Pope, who, being *THAT Antichrist*, exalts himselfe aboue all that is called God. Fourthly, *that had beene the way to haue exacerbated the*

Luc. 23.

Emperor, and driven him from penance, saith he. True, but rage expels discretion, and reuenge admits not of religious Cautions; the Pope was then thorowly incensed; for hauing taken Venice (in a Cookes habit) for his refuge, and being thither pursued by the Emperor, and hauing fast in custody the Emperors Sonne, who (contrarie to his Fathers Commandement) fighting before his time limited, was taken captiue; 'tis most probable, that (hauing gotten this start) by the Sonnes restraint, he would handle the Father somewhat courly, vpon his former pursuits, and this present aduantage: as Hawkes seize vpon those fowles with most eagernesse, which haue put them to the longest flight, and the ofttest reirines. For had not the Emperor, vpon the sonnes intreaty, and tendring his present state, yeelded to the peace, hee must haue returned a Childlesse Father. His fift argument, which is by admiration of Gods providence (for stabbing and trampling vpon Kings is all now referred to that loose Common-place) that could make so CRUEL A PERSECUTOR, who had set up an Anti-pape thrice, and promulged DEADLY EDICTS against the Popes authoritie, should be brought so LOW, as to hold the Popes STIR-UP after the Reconciliation, makes it more likely that the Pope would debase him yet more vilely in the very Act of his Submission. Sixtlic, his Insultation vpon the Emperor in those high termes and vnfitting comparisons, do make for the punctuall truth of the Popes Conuulcation: for if Baronius, being but a Cardinall, a Story-writer, and a Library-keeper, cannot (without indignation) passe his Censure of the Emperour, now dead 500. yeeres since almost, nor forbear to call him Tyrannicall Persecutor, comparing him to Pharaoh, to a roaring Lion, and to Iobs Leviathan (that is, in Gregories morall, the Dinell) calling him the King ouer all the children of Pride; it is most probable, that the Pope himselfe, who felt the rigor of the Emperors puillance, and was but newlie stripp't of his Cookes apparell (not at all from his choller and

and former terror) would, when hee had him at his feete (kissing and licking them, as *Baronius* himselfe confesseth elsewhere, and triumpheth in it) not sticke to compare him to a Lion and a *Basiliske*, hauing a Text (as he thought) fit for it. But *that* which he addes, of the *Emperors Renolt after Reconcilement*, is an inuincible demonstration, that either the former *Submission* was forced and *inuoluntarie*, and only in respect of his *Sonnes* redemption: or that hee was indeede (though for the time he suppressed it) *exasperate* at the insolent *Conculcation* and *vsage* of the *Pope* in the acting of his penance.

77 And so much for that *storie*, and *Baronius* too; vn-to whome the *Censurer* remitting vs, (if his authoritie be so irrefragable) it hath wrought vs this benefit, that we shall abridge the next Instance which his Maiestie bringeth, of the *Popes* putting on, and striking off (with his foote) the *Emperors Diadem* at his *Coronation*. For howsoeuer this silly „ *Antapologer* would glide it off, because it hath but two „ *Testimonies*, one borrowing it from the other (that's more by one, then the *Library-Cardinall* brought to confute the former stories) yet *Baronius* assumes it for a truth, and graceeth it with a *Symbolicall Hieroglyphike*, expressing what the *Pope* should meane in dooing so: but still all this makes for his Maiesties purpose and argument, that both the *Emperors* did what they did, in awe and feare of the *Pope*.

78 The next instance which his Maiestie bringeth, is of *Philip* the *Emperor*, elected against the *Popes* liking, in the minority of his *Nephew Frederick*, the second. And that the *Pope* liked him not, there are two proofes; first his proud threate, that either HE would weare no *Miter*, or *Philip* should weare no *Crowne*; Secondly, that he set vp *Otho* the *Duke of Saxony* against him, whome hee abetted in his pursuite, and crowned him after hee had *S L A I N E Philip*. This in two words, breecfely, but smartly the *E-* „ *pistler* calleth a „ *M E E R E S L A N D E R*, because „ not *Otho* the *Emperor*, but an other *Otho* of *W H I T L E-*

Ibid.

anno. o. 1191.
sect. 10

Fascic. tempor
a. 1204.

Naucler. Gen.
41. a. 1208.
Kranitz. Sax. li.
7. Cap. 29.

1. Reg. 21. 19.

Pro. 26. 25.

„ SPACK, a PRIVATE man, did SLAY him. Mistaking of a person, where two of one name concur in the same storie (if it bee not wilfull) may bee censured for a negligence, but not improoved to a *Slander*. And who so reads that history of *Garboile* caused by the Pope (for therein all that write, consent) may easily bee deceiued in the two *Othoes*; neither of them both being a priuate man, the one *Duke of Saxonie*, the other a *Count Palatine*, or (as some will haue him) a *Lanisgrane*: both of them espoused to one and the same Daughter of *Philip*, and each of them so neerely allied to her, that they could neither of them lawfullie marrie her: which circumstances considered, 'tis an ealie matter to mistake the words, *ab Othone dolose interfectus, hee was deceitfully SLAINE by OTHO*; and without attentiuie diligence, hard to say vnto which of the both to ascribe it.

79 But yet his Maiestie is not so incurious in perusing stories, as to commit euen such a slip; for hee did not say hee was slaine by *Otho the Emperors HANDS*, but that *Otho SLEW him*; which may bee referred to his meanes as well, or rather then to his hands: euen as when *Eliab* reprooued *Ahab* about the death of *Naboth*, and asked him with indignation, *Hast THOU SLAINE and also taken possession?* when as *Ahab* medled not therin, further then consenting to his wines wicked plot, (if so far): did the Prophet therby reprooue him as the Actor, or as the procurer thereof? And that it was by *Otho the Emperors* vnder-hand meanes (as things then stood) there are strong presumptions: First, their hatred in pursuite each of other was for an Empire: Secondly, it issued out into blood, and with open and often battailes eagerly followed, stil with *Otho* his overthrow and disgrace. Thirdly, their Reconciliation was but fresh and newly made; wherein, by *Salomans* rule, there is not much trust to be reposed; for hatred (of an enemy reconciled) is easily couered by deceit, and his faire pretences doe visually conceale Seauen abominations

minations: Fourthly, one condition in the peace was, the continuing of the Empire vnto Philip, DURING HIS LIFE; and such *Termers* are quickly dispatch't; especially (which is the *fift* presumption) when the second condition was, that Otho should bee his NEXT successor: for, hope deferred is an affliction to the Soule, saith the wise King; and where there is but One life in the way to hinder from a Crowne, the afflicted soule will seeke her ease, by what *rid-dance* soeuer. *Si violandum est Ius*, hath too current a passage in euerie age; specially where Coronation and Possession haue preceded, and blood hath beene spilt for the keeping of it; which was the case of Otho.

80 Adde to these, that long after this new agreement, Philip was slaine; and what fitter instrument could Otho the Emperor vse, then Otho the Pallatine? for, though Philip espoused his Daughter simply vpon Otho his conditionate successor (as a pledge for more assurance of his life and peace,) yet the Duke knowing that by alliance hee could not marrieher, and assured that the Count (to whome shee was before betroathed) would bee enraged at this *Slur* and *mockage*, tooke her the rather for his spouse, as the meanes to shorten her fathers life, and hasten his owne way to the Crowne, by the PALLATINE Srevenge, whereof hee needed not doubt, the nature of the man beeing so *irefull* and *bloody*, as all that write of him doe obserue in him. For thus Otho saw hee might bee rid of two obstacles at once; Philip, that stood in his way for the Empire; and the Count also, whose life must needs bee an eye-sore to him, as hauing a kinde of interest in his wife, before by promise assured to him. And this may truely iustifie his Ma^{ies}. assertion, that Otho the Emperor SLEW Philip; as King David did *Uriah* by Treacherie; though neither with his owne hands, nor to the worlds knowledge; and yet Nathan told the King that HE had slaine him.

81 But not to let it passe so; there are not presumptions only, but authorities also to confirme it. *Nic. Cysnerus* (who

Sigonium de reg Italia. li. 5. Anno. 1207.

Pro. 13. 12

2. Sam. 12. 9

Orat. de Fre-
der. Imperat.

Conrad. i Li-
chtenaw.

(who by his place in the State had easie meanes to bee acquainted with the Records of the Empire) in his *Tragicall Historie of Frederick the second*, spareth not to say, that, not long after the peace was concluded mutually, *What by the Pope, What by Oibo*, betweene them **BOTH**, Phillip was *murdered* in his Chamber and *Slaine*: If hee may not passe for currant (being a *moderne writer*) what H E saith hee iustifieth by the testimonie of an *Abbot of Vrsperge*, living at that time, whose name being for a long while not knowne, his *Annals* were ascribed to him whome wee usually call *Vrspergensis*, till the error was espied and amended, and hee directs *Cusnerus* to say as hee doth.

82 Yea, „ *but the Author* (saith the *Epistler*) whome „ **ONLY** the *Apologer* citeth, is plaine for his murder „ by the **COVNT**, not by the **EMPEROR**. For the *Count* hee is plaine; of the *Emperor* hee saith nothing. Silence omits the relation, excuseth not the guilt: neither dooth his Maiestie cite him for **IT**, but for that *comminatorie* speech of the Pope, that either hee would loose his *Miter* or Phillip should loose his *Crowne*. „ *Vrspergensis* writes „ that but for a **REPORT**, saith the *Epistler*; no more did *Cuspinian* **THAT**, when he saith, that *Gregorie the seaventh* absolved *Henrie the fourth*, before hee dyed; and yet *Parsons* Numb. 29. insisteth vpon that (though but an *Hearesay*) as a *strong* argument to ridde the Pope from being reputed a *persecutor* of that *Emperor*.

83 „ But to this *Report Vrspergensis* addes (quoth hee) „ *quod non est credendum*, which is not to bee beleeued: that's not so; he saith, that what hee heard was an hard thing to bee related, and *VIX credendum*, **SCARCELY** **WOULD** bee beleeued. But doth that excuse the Pope, or exempt him from so saying? yea rather, it dooth exaggerate the *Popes* pride and malice, that would deliuer such a speech, which being written and **TRUE**, yet men would **HARD-LIE** beleene it: (not that it is any strange thing with *Popes* to vtter words, and perpetrate facts, for their *Abho-*

miration

mination, *INCREDIBLE*) he that reads that whole Chapter to the end [*De Gestis Philippi*] shall find that the *Abbot's VIX credendum* was not inserted as suspecting a defect of truth in the *REPORT*; but to expresse the *Hyperbolicall arrogancy* of the Pope, as if HE were *THAT* God by whome Kings must reigne or stoope at his pleasure.

84 Neither doth the *Abbot's relation* onely, but the *Popes Acts* also, verifie the report. For first, that hee neuer loved *Philip*, in that *ALL* writers doe agree: Secondly, hee deprived the *Arch Bishop of Colen* for *Crowning* him, and put *Bruno* in his roome: Thirdly, hee denied to giue any *Arch-Bishop* the *Pall*, nisi *OTHON I* inhareret, vnesse hee would take *OTHONES* part against *Philip*: Fourthly, when *Philip* had committed *Bruno* the *Popes Arch-Bishop* for deturbing the other, the Pope sent him word, that if hee did not deliuer him, *Gravioribus I P S E* vinculis teneretur, hee would lay sover and heavier bonds vpon *HIM*: Lastly, *Quamuis NON sit credendum* saith *Vrspergensis*, although men will not beleue that the Pope would vtter that strangely proud threat aboue mentioned, as if thereby hee would poison the diuine providence to his owne Will; yet he sets a *Constat* vpon this. It is manifest that all his life long, the *POPE* was an *HEAVIE* enemy of *Philips*, and his continuall opposer: yea, even for that small time hee possesst the Crowne, it was indignant *Innocentio Pontifice*, saith *Egnatius*, with the *Popes dislike* and heauie displeasure.

85 But if the Pope should so speak; „why is there no more to Witnesse it but one? *Nauclerius* (who repeats it in the *Abbot's* words) giues a reason for it, *Quia Res est non parum odiosa*, for that it is a verie *VNPLEASING* and an *ODIOUS* matter; (for truth begets hatred) and yet with all hee confesseth, that hee found the same, *apud alios quosdam*, in some *OTHER* Writers: but he that reads *Cuspinian* shall see the verie words by him also repeated, and closed with a prettie glance at the *Popes charitie*, and

P p

humilitie

Apud Vrsperg

Krantz, Saxon.
ls. 7. ca. 15. 26.

Baptist. Egnat.
lib. 3. in Philip.

Vrsberg. ann.
1198. de gestis
Philippi.

Naucl. gen. 40.
an 1198.

In Philippo.

*Craut. lib. 7
Sax. cap. 26*

*Cusp. Fred. 2
Vineis. Ep. li. 2
Parif. Hen. 3*

*Gen. 41. Anno.
1247.*

*Council. Tom. 3.
par. 2. vita In-
nocent. 4.
Dereg. Ital. li.
18*

humilitie for so speaking. And now what's become of this *meere SLANDER*, which is grounded vpon such strong *presumptions*, as well for Philips death by *Otho* his *Compe- titor*, as also for the *Popes Insolencie* in making such a *proud vow*? both which doe still ratifye what his Maiestie intendeth, the *Awe* that *Popes* kept *Emperors* in at those times; for it was *onely* the *fears* of him that made *Philip* to release the intruded *Arch-bishop of Colen*, and condescend to a *parlee* with *Otho* the *Popes* darling.

86 That other of *Emperor Frederike* the second, *poi- soned* by the *Popes* corrupt meanes in *Apulia*, whereof then escaping, hee could not auoide the other by one *Manfredus*, hired by the *Pope* to doe it, but thereof he dy- ed, This he calls a, *TALE*; and a *MALITIOUS* tale; a *TALE*, that the *Emperor* died of the *Poison*; a *MALITIOUS* Tale that the *Pope* procured it. And heerein, as thinking hee hath gotten an aduantage, hee spends three whole Numb. 52. 53. 54. First, *That of all the Authors which wrote the Emperors life, the most part mention NO Poyson*; and Six of them hee marshalleth in the margin. Bee it so; yet his Maiestie had good ground for that which he said, if some of them doe so write (for Clockes will sooner agree, then all *Historians* concur in the same relation; but sure *they*, (whome his Maiestie grounds vpon, were *no Protestants*;) and that hee was *poi- soned*, there are as many for it, as otherwise. *Cuspinian*, *Petrus de Vineis*, and *Mathaeus Parisiensis*; of which, the two last liued in that *Emperors* time: yea, two of the *Authors* margined by the *Epistler*, incline that way. *Naclernus* mentioneth the *poison*, but will not determine it; nor that it was not so, but because *diners Authors* report it *dinerly*, so that a man knoweth not which is the truest, saith hee: and of that minde is *Binus*, seeing the variance of writers, *de mortis genere*, about the *manner or kinde of death* which hee died. But *Sigonius* is direct, and saith that in *Apulia V E- NENO est mortuus*, hee died of the *POISON* in *Apulia*.

87 But all, or most agree, saith the Epistler, that hee was „STIFLED with a pillow by Manfredus the Emperors „base Sonne. Not all, nor the most, for they cannot agree either of the person, place, or kinde of his death; but grant it true, what then? „Therefore hee dyed not of the P O I- S O N: that's no good consequent: for a mans death may bee effectuate by two meanes, though one more speedy & visible. Abimelech was slaine by a Woman, and yet his page thrust him through: shee gaue him his death, he sped him. So was Saul said to bee slaine by his owne hands, and yet an Amalekite rid him of his life. Certaine it is, (and therin most agree) the Emperor was drench't before, & had taken in the poison, *potiatus Venit in Apuliam*; but Manfredus thinking the time long, and fearing his recouerie, shortned his life with the pillow, which had the deathes woud before by the poison. So saith Sigonius, he dyed by P O I- S O N, and Manfred was sorendly suspected for it; by whome (it is reported) hee was CHOAKT with a pillow. In Apuliam rediens V E N E N O periit, saith Petrus de vineis, returning into Apulia hee perished by P O I S O N. *Sine morbo, sine vene- no, extinctus est*; whether by a disease, or by Poison, hee dyed saith Nauclerus: And Cuspinian agrees with them, that the Emperor recouering by the helpe of Physicians from the poison, Manfred took a shorter course with him; and (as Hazael serued Benhadad with a cloath) stop't his breath with a pillow. Where is now then the *Fabulositie* of this assertion? and what *audaciousnesse* is this, to intitle that for a Tale, when his Maiestie hath so many Authors (and all of them Papists) to direct him to this auerment?

88 But belike, the „malice of this tale is inexcusable, by „laying it upon the Pope, who was free from it. No Author freeth him, the onely freedome which they giue him, is their silence of him; saue onely one who acquits him thus, that indeede the Enemies of the Church gaue it out that the POPE HAD HIRED ONE (what with money, what with Promises) to P O I S O N him: but dooth hee free him

Iudz 9.54.

1. Sam. 31.5

2. Sam. 1.9.

Parisiens, vbi supra.

Vbi supra.

Epist. li. 2.

Anno. 1247.

Cusp. Fred. 2

1. Reg. 8. 15.

Math. Paris. in Hen. 3.

Vbi supra.

1. Sam. 16. 20.

Plat. in Honor
3.
Vide hac om
nia apud
Vrperg.

thereby? God knowes saith he, *Whether it were true or no, but absurdus Domini Papa fama per hoc non mediocris est, the pope got him a FOVLE NAME* by it, quoth that verie Author. And the presumptions are verie strong for it; for sure it is that the Pope hated him so extreacely, *Vt noctes diesq;* (saith *Cuspinian*) *that day and night hee demised how to DESTROY him.* Saul not more eager in the pursuite of *David* (yet hee eyed him & followed him as the *Hawke* doth the *Partrich*) then *Pope* after *Pope* was in pursuing that Emperor, more like *Deuils* then *Christians*, if their owne stories be true.

89 Hee is *Excommunicated* and *deprived of Crowne* and *allegiance*, vpon sleight pretenses by *them*; hee is *procured* by *them* to promise in person to goe into the *Holy-Land* against the *Turke* (euen as *Iason* by *Pelias* into *Colchos* for the *Goulden-Fleece*) that in the meane time *they* might *rifle* his *Territories* in his absence, and so *they* did indeed. The Emperor by reason of the dangerous sicknesse, was forced to stay his Iourney one yeare; the Pope tooke it for a dissembling, and excommunicated him for his delay; the Emperor sending his Embassadors to *Rome* with their *affidavit*, to make faith for his sicknesse, the Pope would not *admitte* them to his presence. Next yeare, to satisfie the Pope, the Emperor determined his Iourney, but before his going, he called a Counsel of his Princes to *Ravenna*, which he appointed also for the place of *Rendre-vou* for some of his Souldiers to attend him. The Pope caused them to bee staied from that meeting, way-laying the Coastes of *Verona* and *Millan*, and tooke order that the Souldiers should bee *spoiled*, that were prepared for that expedition against the *Turke*; which, alas, is a shamefull thing to speake of, saith the *Abbot* that wrote it. The Emperor being in the *Holy-Land*, and in bartaille against the *Turks*, the Pope (in his absence) enters *Apulia* (part of the Emperors Dominions) surpriseth and takes it to his owne vse, & keepeth backe all supplie of Souldiers that should goe for aide of

of the Emperor in that *holy warre*: and (which is the height of all impietic) the *Emperor* having performed his promise by that his journey, requesting *abolition* from the *Pope*, he, not only with *contempt*, denied it, but commanded the Christian Souldiers in *Asia*, to leaue the *Emperor* to the *Turkes malice*, as being a publike enemy of the Church; and dispatched *secret Letters* to the *Patriarke* of *Ierusalem*, and the Souldiers there, to *Rebell* against the *Emperor*, as *Blondus* (the *Popes* soothing flatterer) is forc't to confesse: And by priuate Letters (which were intercepted by the *Emperor*, and whereof hee complaines) dealt with the *Saracens* to make no truce with the *Emperor*, nor to deliuer the *Crowne* of *Ierusalem* vnto him, though hee should winne it by *Conquest*: And when the *Emperour* sent Letters of ioyfull aduertisement to the *Pope*, of his *victorie* and *truce* taken with the *Turke*, the *Pope* threw away his Letters in *disdaine*, and caused it to be given out thorow the Empire, that the *Emperor was dead*; vpon which rumor, there grew a *defection* of many Cities from the *Emperor* to the *Pope*; and those valiant souldiers (the *Almames*) which were returned from that *Christian expedition* against the *Turke*, into *Apulia*, were designed to be *slaine* by the Inhabitants, vpon this rumor.

90. „ *What is this* (will he say) *to the Papes consent for his POISONING?* Surely they are violent *inducements*, that he thirsted after the *Emperors death* which way soeuer: for hee which would *arme* the *Emperors* owne Souldiers against him; cause a *treacherous Revolt* from him while he was fighting the *Lords Battles*; betray him into the mouth of *Christs* sworn *enemie*; *innade* his possessions in his absence; *disperse false rumors* of his death, contrarie to truth and his owne knowledge; and by *contempts* and *Anathemas* doe his best or worst to breake his heart: would make little account or conscience to *drench him* out of his life, if *opportunitie* and *secrecie* would con-
curre.

Naucier. gen.
41. anno 1228.

In Fred. 2.

Matth. Paris.
in Henr. 3.Idem ibid.
paulo post.Cuspin. ubi
supra.

Ibid.

91. And yet, that *presumptions* may not only carry it, *Cuspinian* having Authors for both reports, relates the *Procurers* thereof doubtfully, but the *instrument* certainlie, that *Manfredus* POISONED him, without controverſie; *Sine ab hostibus, sine à Pontifice corruptus*: But whether corrupted by the enemies of the Emperor, or by the Pope, he will not say, but so he died. Yet the Emperor himselfe having discovered a *Poison* intended and prepared for him by his trustiest attendants, as he thought them, vpon examination, found it to be the *Popes* doing, and makes a lamentable complaint thereof. Being very sicke (whether poisoned or diseased) he sent to be reconciled to the Pope; *Sed Papa latificatus est de adversitatibus suis*: But the Pope REJOICING at his miserie and distresse, refuseth to accept the offer, which made many (the Peeres of France especially) to love the Emperor, & *SUPERBIAM* *Servi Servorum* Desdetestari, and to detest the *PRIDE* of him that calls himselfe the *Servant of Gods Servants*. Not long before that, foure *Conspirators* were apprehended, that should have made away the Emperor, and they all confessed, that the *POPE* had set them on. Had *Vrspergensis* continued his Story to the death of the Emperor, hee would not (as is probable by his free delivery of the former part) have spared to set downe the truth, with the circumstances of his death, more then he did the *aggreuances* about specified, offered by the Pope.

92. But what better witnesse and of more credit can there be, then *Petrus de Vineis*, who liued in those daies, and was continually about the Emperor; and, as *Cuspinian* saith, hath truly related the occurrences of that time? It seemes by this *Censurer*, that three exceptions may be taken against him. First, He is but one, for *Cuspinian* borrowed what hee had for that point, from *HIM*, and none else. True, and he giues a good reason for it; because the *Italian Writers* (being *DELICATIORIS STOMACHI*) disdaining to read the *Germane Stories* (as rude stuffe)

doe

doe make many and foule *ESCAPES* in their relations; *Et multa scitu digna praterunt*, and *OMIT* many things worthy of knowledge. Secondly, they are the Popes Vassals, therefore (as Tully once said) *Gentis sua vilis silentio obrunt*, the things which may discredit their Nation, and the Head of their Religion, they passe over in silence. Thirdlie, this Epistler, in the case of Frederik the first, remits vs to *Baronius*, though but *ONE*, and he foils vs off with *ONE Romualdus* a *Vatican Desk-creeper*, neuer yet extant; and he, being but *ONE*, must foile the credit of a whole Iurie in *Print*, and wee must take him for good, onely because he liued in that time, and was present at the conclusion of the peace: but *Vineis*, who (being *Secretarie* to the *Emperor*) was euer about him, wrote truly, and is an *Author* approoued, must be cashiered in the case of *Frederik* the second, because he is *ALONE*; in whom *Cuspinian*, an authentickall Writer, verifies that Prouerbe, *Omnia sub vno Myconum*, that *HE ALONE* may stand for all the rest.

93 „ His second exception thereof is, *Petrus de Vineis*, „ was a seruant to *Frederik*, and a profest enemy to the Pope; so were *Surius* and *Baronius*, two sworne Supporters to the Papall See, and profest enemies to the Religion which we maintaine; yet in euery example the one is intruded for confutation of whatsoeuer out of historie we object, and the second obtruded for euery fabulous Story which they approoue. Secondly, *Servants* doe not alwaies speake the best of their *Masters*, euen when they make their fairest semblance; for a man shall oft times heare his owne seruant cursing him, saith King *Solomon*: and no fitter instance can be giuen, then of this *Emperor* in that case, for *HE* differed not much from the *Historians* name, whom the *POPE* hired once to poison this *Emperor Frederik* (if *Parisiensis* doe not erre or deceiue the Reader;) for *HIS* name (being of neere place and trust about the *Emperor*, euen for his foule) was *Petrus de Vinea*, that was so *HIRED*, and plotted

Strabo Geogr.
lib. 10.

Eccle 7. 13.

In Henr. 3. ubi
supra.

Some thinke
it was the
same party,
but it is not
probable.

Lib. 11.

ted withall. Thirdly, neither did *Vincis* write that discourse as a *Servant*, but as an *Historian*, who in all his *Tract* must have an eye to the truth, without which, an *Historie* (as *Polybius* well resembles it) is like a living body with all the bones taken out: which (it seemes) this Gentleman did well know for, as it appeares by *Cuspinian*, he dissembles not even the foule vices of the *Emperor* his *Master*.

94. Which might prevent the third Obiection of this „ *Epistler*, who saith, that he wrote so partially in this matter, „ that the Pope was faine to write **LIBROS APOLOGETICOS, BOOKES of APOLOGIE** to cleere himselfe. And *HIS* bookes must goe for currant without contradiction, being in defense of his *owne* particular acts; but his *Majestie* writing an *Apologie* against a defaming *Inuective* of a *Cardinall*, about the **OATH of Allegiance**, framed by the Councell and wisdom of the whole State, for his *Majesties* safety, and triall of his true Subiects, that must be encountred with a *Tortus* in Latine, and a *Traitor* in English, and may not passe vncontrolled. But who can witnesse that the Pope wrote those Bookes? *Blondus*, saith „ he, *recordet* *h*is. And *H E E* the most glozing *Recorder* that ever the Pope had; who, for his extreme *flatteries* of the Papall Miter, is vsually called *Blandus*, the only painfull *Pseudolus* of any *Historian* that writ many a day; *Secretarie* to a Pope, and living two hundred yeeres after *Innocentius*. But did the Pope write those Bookes in defense of himselfe, to confute *Petrus de Vincis*? Surely that's an argument that he was guilty: *Suspicionem mihi facit nimis diligentia*, saith *S. Hierome*, *Promptitude* of excuse implies a *consciousnesse* of the fault: Yea what saith the same *Father* of *Indas* the *Traitor*, when our Saviour told his Disciples, that one of them should betray him, and all the rest of the Apostles (as stricken with griefe) plucke their hands from the dish, forbidding meat to their mouth, and *Indas* **ONLY** thrust in his hand? This he did, *ut audacia bonam conscientiam mentiretur*, that thereby hee might dissemble, and

Ad Pammach.
Epist. 51.

Matth. 26. 23.

Hieron. in eum

thinks

thinke to perswade his *INNOCENCIE* by his *BOLDNESSE*. The Prophet describes some kinde of man, that flattereth himselfe in his owne mischiefe, untill his wickednesse be found out, and appeare to his owne detestation; but being deprehended, then *verba oris eius iniquitas & dolus*, the words that he speakes in defense of himselfe are impiery and deceit. Pope Innocentius did see that his *Acts* could no longer be hid; descried they were, and it was time for him to speake: and then if he would not make the best for himselfe with his owne pen, he might haue beene begg'd for an *Innocent*.

Psalm. 52.3.

95. And now all this while, where lies the *Apologers* malice in this Relation? No where, vnlesse it be that he did not make a *Concordance* of all Authors for one Storie; which were a harder taske then the torment of *Sisyphus* in Hell, described by the Poet. It was his Maiesties exceeding *humilitie*, that he would grace *Bellarmino* (being but a *Cardmall*) so much, as to vouchsafe him an answer; 'tis his eminent *commendation*, that he can readily *understand* all Stories written in *this* kinde or any *other*; it argues his singular *industrie*, that after so many houres spent in the *higher* affaires of the Realme, he could take the paines to peruse *these* which he did; it is his pregnant *dexteritie*, that hee contriued and abridged the Discourse with that method and sinceritie; but it was his *admirable iudgement* and *wisdome*, in forbearing *varietie* of other Authors which wrote but by *heare-say*, and deliuered what they wrote vpon the second hand, in *this* Example to pick principally vpon *him* who liued in that time, and saw and wrote what passed betweene the *Emperor* and the *Pope*, in euery particular. True Christians, and well affected to God-ward, would reioice to see so great a *Monarch*, so learned and so expert, considering what the ignorance of *Kings* hath beene heeretofore: but this is the Catholike enuy and vexation, that not *Eldad* and *Medad*, but *Monarchs* also can *prophecie*, and discover their weaknesse; so

Num. 11.26.

that whereas now they cannot (as in former times) *embrall* them by superstition, and *insult* vpon their ignorance, they are *enraged* against their *knowledge*; accounting their learning, *forgerie*; and their truth-telling, *malice*.

96. Another *Instance* obiected by his Maiestie (which pincheth their *Holy Father* to the quicke) is of that Pope, who, when *Emperor Frederik* was in the *holy Land* fighting in *Christs* quarrell (fearing that his returne would be some annoiance to the *Romish See*) betraied him to the *Soldan*, to whom he directeth his priuate Letters, and with them also sent the *Emperors picture*, in case the *Soldan* should mistake his *Person*. Vnto which, this *Epistlers* graue Answer is,
 „ That it is a *Calumniation*, for there is no such thing in PAU-
 „ LUS IOVIUS. Had *Saul*, in seeking his Fathers
 „ *Asses*, returned such an Answer, or himselfe retired, be-
 cause he found them not in *Salila* and *Salim*, he had neuer
 prooued *Saul inter Prophetas*; for who directed this Cen-
 „ *surer* to *Ionius* & *The Apologer* (saith he) *quotes him in the*
 „ *margin*. True, for the NEXT *Storie* immediately fol-
 lowing, but the *Printer* misplaced him, giuing him a high-
 er roome by *fine lines* in the page then he should haue. An
 error or slip at the *Presse*, is not a *Calumniation* in the *Author*; if it be, then *Medice teipsum*; for if the Reader turne
 but only *one* leafe backe (in pag. 100. of this *Epistlers Cen-*
sure) the very like escape, for all the world, will appeare in
 himselfe: for in Numb. 49. speaking of King *Henry* the
 Second of *England* his WHIPPING at *Beckets Sepul-*
cher, the marginall note wil vs to See *BARONIVS* in
 Anno MC LXXVII. there to receive a *Confutation* of that
inioined Penance: searching the place, we finde no syllable
 of any such thing; for that point he discusseth in An. 1174.
 so that the note of Anno 1177. is to bee brought downe to
 the next Instance of *Frederik Barbarossa*, for that's the
 place indeed, where *Baronius* doth *tumble* himselfe in that
Storie. And yet examining thereof, and finding a *wrong*
 direction, we reuile it not for a *Calumniation*, nor slur it
 off

1. Sam. 9. 4.

off with an *Ignoramus*, nor pronounce it *vntrue*, because we found it not *where* wee were directed; but *sought* the right place, alight vpon't, and discusst it. So that, had there beene any *grace* or *good nature* in this *Antapologer*, if he read (as he saith he did) the second booke of *Ionius*, and found not *this*, but the *next* succeeding *Storie* there, hee might presently haue discovered the *Printers* slip, given a touch at it, and confuted the Obiection: but because, in likelihood, he saw it vncontroulable, all the Answer hee makes, is, 'tis a *Calumniation*, for he *findes it not in IO. VI. VS.* The Reply therefore must be semblable; that, since he search't not the *right Authors*, the *Storie* must stand for *true*, and he must passe on for a *Wrangler*.

97. As he doth manifestly, in the very next example; with the euident and confirmed truth whereof being convicted, that *Pope Alexander* the *Sixt* caused the *Turkes* brother to be *poisoned*, he first confesseth, that **THIS** hath **MOST APPARANCE** of truth, only because **OTHER Authors**, besides *Cuspinian*, who is quoted in the margin of the *Apologie*, concurre therein. Belike then if it had come alone, though *Ionius* be a *Popish Bishop*, and doe at large particularize euery circumstance, it must not haue past; for euen as it is, he makes it but an **A P P A R A N C E**; whereas the rule of *Almighty God* is, that if the testimonie of *two Witnesses* speake with one mouth, in *ore duorum*, it shall be an *Establishment*, and that is more then an *apparance* of truth. In the case of *Frederik* the Second, *Vincis* and *Cuspinian* were both produced to confirme one *Storie*; that could not serue the turne, because they were but *One* (the last borrowing what he said, from the formost:) In this Instance there are *two* different Witnesses, which concurre in verifying of *one* and the same fact; and this, though thus *seconded*, is slightly turn'd off, as making but an **A P P A R A N C E**. But it will be found, that with this their *Apparance*, they will also giue in such *Evidence* of an *irreligious treacherie*, as could not be imagi-

Deur. 19. 15.

*Paul. Iovius,
lib. 2.*

*Onuphr. Alex.
6.*

Iovius, ibid.

In Baiazet. 2.

Vbi supra.

ned would enter the heart of any that professed Religion : scz. that the *High Priest of Christendome* (so hee would be called) at the request of a *Mahometian Turke*, for a *bribe* of money, and (which is a *horrible*, yet a *ridiculous* thing to heare) in exchange of *Christs unseamed Coat* (for wee must thinke the Souldiers, at our Sauour his passion, cast lots to haue it kept for the *Great Turke*, to be reserved by him for a *Relique* 1500. yeeres after) should *poison* a *Prince* committed to his *refuge* and *protection*, to satiate the thirst of a *blood-golofer*, and secure him in his Tyranny : for did hee not heereby giue a iust occasion to the *Turke*, both to *blaspheme* our Sauour, and *scoffe* at Christianitie ? that, as once his owne *Disciple* betraied him to death for a *peece* of mony, his deare *Vicar* would now *poison* an innocent man, (and in whose life remained great hope for the *good* of all Christendome, as their owne Writers record) for the *exchange* of a *mocke-roabe* ; a *Relique* which must needs performe great wonders, being thus purchased with the *price of Blood* : as also brag that *Christendome* was beholden to him for her *principall Reliques* ; for before, he had sent the *Speare* that *S. Longies* pierced our Sauour withall, and now they should haue *THIS Coat*. His second answer, therefore is, *that Writers set it downe doubtfully and suspiciously.*

98. It seemes he hath read them ; but which of them is it ? for *Cuspinians* words are, that *Zizimus* (so hee calls *Gemen* the *Turkes* brother) died of *poison*, *Pontifice* handling, the *POPE* not being *unacquainted therewith* ; *eratque constans fama* (saith *Iovius*) and it was the *CONSTANT* and *uncontrolled report*, that *ALEXANDER* the *Pope* mingled powder with *GEMENS* Sugar, which should not *END* him presently, but *WASTE* him by little and little. The most *doubtfull* Reporter is *Sabellicus*, who saith, that *therewere* that *BELIEVED* he died of *poison*, and that the *Pope* caused it, &c. which *doubt* (if it be any) must not only be referred to the *Autor* that procured his death, but

but to the matter also that caused it, which was neuer questioned; for al agree that it was *poison*, saue only *Onuphrius*, who, indeed, mentioneth not the *poison*, but names a *disease* as an effect thereof, a *disentery* or *continued loose-nesse*, the true & deligned operation of the *poysen*, as *Iou* describes it; which was so prepared, as that it should spend him slowly, but speed him throughly. But *Guicciardin* stoppes not at it, who auerres it for vndoubted, that hee was *poisoned*, and by the *Popes* meanes too. Yea, saith the *E-*
pistler, but he giues a reason why it was so reported, because
 „ the corrupt nature of the *Pope* made any wickednes to bee be-
 „ leened of him. (Christ had a good Vicar in the meane
 time, and Saint *Peter* a worthy *Successor*; might not the
 Church truelie haue then complained *Caput meum do-*
leat?)

Vbi supra.

99 It is true that *Guicciardin* giues many reasons, not of the report, but of the ground thereof, why the *Pope* should doe it; and they all make singularly to the excuse and credit of the *uniuersall Bishop*. First, the *Turke* allowed the *Pope* for his *brothers* maintenance 40000. Ducats yearly; This *Gobbes* the *Pope* lost, being inforced to part with *Ge-*
men to the *French King*, and that vexed him into the pur-
 pose for the *poison*, and into the practise too. Secondly, he tooke pleasure with himselfe (so much good it did him) to thinke how he had *couzened* the *King* that got him; who looking for the same annuall allowance, should so quickly bee eased of it by *Gemens* death. Thirdly, he enuied at the glorie which the *French King* should get, hauing that Prince in his possession, by whose meanes hee might conquer the *Turke* so easily and speedily. Fourthly, hee was in bodily feare that the *French King* succeeding well in those warres against the *Turke*, (whereof there was little doubt, *Gemen* being with him) would after the return from that battell, set vpon his skirts, and looke into the *Reforma-*
 tion of the Church: the abuses wherein (it beeing wholly aliened from the *ancient deuotion, customs, and puritie* of the
 primitive

Hist. lib. 2

primitive state) had brought the Religion of Christ into Contempt. Lastly, because the Pope had good cause *ibm* to feare, therefore hee also thought the *poison* was verie necessarie (for nothing preuenteth *Reformation* more speedie then *poison* doth): His entrie into the *Papacie* by wicked meanes, made all the world expect no better, but a more corrupt state of the church, day after day, and *that* the Pope knew well enough. These are the reasons which that faithfull Historian coucheth together, and are by him alleaged, not so much to *justifie* his speech, that there was such a report, but to *necessitate* the author, that it must needs bee the Pope that acted it.

ibi supra.

100 After which, a ioint *fame* beeing spred *de Motore*, that some body should *instigate* the Pope to doe it, and the *opinion* concurring that it was by the great *Turks* motion, who had corrupted the Popes Legate *Bucciardin* to sollicite his *Master* thereunto; *Guicciardin* addeth to this (for that it was so *horrible*) that the *nature* and *hauior* of the Pope was so *Wicked*, that there was no conceit (though neuer so detestable) but *Alexanders WICKEDNES* was capeable of it, and able to make it sound true. And yet for all this, the *Epistler* saith, „*That this matter is but* „*doubtfullie and suspiciously related*, then the which, there cannot bee of any in *Storie* (to vse his owne words) a more *assertiue affirmation*, the *Cuspinia*, *Iouius* & *Guicciardin* haue made; who, both *categoricallie* and *constantly*, do auouch it. And heere, as before with that *trustie Disciple IVDAS* he ended his *contradictions*; so with this *honest Pope, ALEXANDER*, he cloaseth vp these *Instances*, which his *Majestie* rehearseth to *justifie* his owne *warines*; rather then *feare*; since so many *Emperors* and *Kings* haue felt with smart (and sometimes their *ruine*) the *rage* and *renenge* of the Popes *MALICE*.

101 As for all particulars of those plunges, which our late *Queene* of happie memorie was driuen into by succeeding *Popes*; as also of his *Majesties* owne *motiues* to this

WARINES.

warines, by the Pope both his engines of *cruelty*, and indol-
gence of *lenitie*; the first, his *debarring Bulls* at his Ma-
iesties entrie, and his *barrelled Bullets* after his inuestiture:
the other, that though the principall Agents and plotters
thereof were the *Popes Mancipia*, *Iesuits*, (so confessed by
some of that sort that dyed for it) yet neither the Pope
would call them that fled away and escaped, to account for
it; nor fasten any note of Obloquie or infamie vpon them
which acted it, and were executed for it: Of all this, I say,
(his owne conscience bearing him witnesse it is too
true) hee is *wholly silent*, and so passeth to the *third* part
of the *Cardinalls* letter. But first hee must giue a *parting*
„ *blow*. by a *yrking Comparison* of *Kings* with *Popes*, that as
„ *in Moses Chaire*, and *Saint Peters See*, there sit *Scribes*
„ *and Pharisees*, so in *Throanes* may bee placed *wicked Kings*,
„ *and yet the Authoritie of neither be either discredited or pra-*
„ *indicated by their wickednes*.

102 Wherein first, is verified that speech of *Seneca*,
Nemo personam diu ferre potest, Art cannot long estrange
nature. But as the *Apologue* describes *V E N V S* trans-
formed waiting maide, who beeing trick't vp like a Gentle-wo-
man, mink't it a while til she spied a *Mouſe*, but then made
it knowne shee was a *Cat*: So this *Censurer*, who all this
while would make the *Reader* belecue that hee confuted
Onely one T. M. the younger, and would seeme to take no
knowledge, that our *Gracious Soueraigne* had to doe in the
Apologie; now beeing exasperate with this round canua-
sing of the *Pope*, and knowing that it will be discried, for
the stile and veine of *more* then an *Ordinarie man*, hee for-
gets his *dissembled aduersarie*, and, like a perfit *Iesuite*, re-
tort's vpon *Kings*. For if *T. M.* (whome he makes but an
Inferior Minister of small account) were the *true Apologer*,
the *recriminatio* had bin more fit, both in respect of these
precedent instances of *Popes*, and *that* supposed *Author*,
to haue made the comparison by *Bishops* and *Ministers*;
that as not all *Popes*, so neither all which weare the *habit*, or
are

Seneca.

Erasmo. Chil.

Para. 1.

are inuelted into *holy* orders amongst vs, are free from *notorious* vices, and *scandalous* to the world: but hee was *pinch'd*, and the *Egyptian Ape* could not forbear to breake out of the *Maske*, to shew himselfe in his *right kinde*.

In Rom. 13

Bonsfac. 8. in
extranag. com.

103 Secondly, what *Insolencie* is this, to compare *Popes* with *Kings*, *Subiects* with their *Superiors*; for euen *Priests* (as well as others) are subiect to their *Soueraignes*, by *Chrysostomes rule*; the *Popes Sublimity* exempts him not; it is vsurped. *Kings* are enthronized by *Diuine ordinance*, *Popes* aduanced by *humane Arrogance*; per nos *Reges regnant* is the Text for *Kings*, spoken by the wisdome of God, and vttered in the booke of God, by the mouth of the *wisest King* that euer breathed: the Text for *Popes Priestly preeminencie*, none at all; for their *Temporall principallitie*, none other but *VNAM SANCTAM*, a text in the *extranagants* from a *Popes owne Decretall*; and HE one of the *worst* that euer sat in *Rome*, described commonly by the name of *three Beasts*.

Eccles. 8. 4

104 Thirdly, doth hee not heereby offer some *disgrace* to their *Holy Father*? For if *Popes* and *Kings* were to bee compared together, in respect of their *eminent* places as the world findes them; yet, for *integritie* of life and *freedome* from Sinne; there should bee a great *disparifon* betwene them: for it were a *shame* to *Popes*, that *Princes* should bee so free from vices, as THEY who *professe* themselves the *abstracts of sanctitie*, and are SO intituled; make themselves *Christs Vicars*; take vpon them to bee the *ONLY Censores Morum* through the whole world; and challenging the *highest place*, should giue the best example: whereas *Kings* haue many occasions which may allure them to sinne, especially hauing that *Priniledge* in Scripture, whether *ex gratia* or *de facto*; whether by *exemption* from God or *fear* in men; that *NO Man* may say vnto them *Why do you thus*? And yet neuer could this *Censurer* haue made a more *untimely* and *unfitting* retortition then at this instant: His Maiesties *endowments* and

CARIAGE

cariage beeing such, (as if their owne *Historians* deceiue vs not) fewe *Popes* will be found lesse tainted then *his Maiesty* will appeare in the strickest search; for, as some of their owne *Authors* doe testifie, *Popes* are vsually praised for their *GOODNES* when they *SVRPASSE* not the *WICKEDNES* of other men; and some of them confesse, that a *Pope* hath beene trised away on the sudden, because it was suspected he would bee *OVER-GOOD*. Fourthly, if that bee truth which hee saith (as it is indeed) that the wickednesse of *Kings* dooth not preiudicate their princely right, either for power or dignitie; what *Doctrine* then is that which reacheth, that, be *Kings* neuer so *verynous*, if they acknowledge not the *Popes* primacy, their right is *NONE*, either in hope if they expect, or holde if they possesse a Crowne: but their persons are liable to *Deposing* and *killing*; and their *Subiects* excitable to *Insurrection* and *Rebellion*? So that all *Blasphemies* and *prophanations*; all *murthers* and *oppressions*; all *concupinacies*, namelesse, innumerable; shamelesse, vnmatchable, shall not impeach or *Subuert*, a *Kings* Right; *ONELY* the deniall of the *Popes* authoritie, shall bee able to turne him out of his *Throane* and life.

106 And now it is time that wee come to the

Third part of this Paragraph.

Which is spent in the examining of the *Sentences* & *authorities* of the anciēt *Fathers*; cited by the *Cardinall* in his letter to the *Arch-priest*. Among which (as he closeth vp the other part with *Alexāder* the Sixt, an eminent *Pope* for singular wickednes; so, belike because *Pindarus* would haue in the beginning of a Treatise *ὑπομνησιν τῶν αἰσχυρῶν* some glorious personage to bee fronted) hee singles out *Iulian* to bee the formost, an excellent *Emperor* for famous *Blasphemie*; vnto which *impious Apostata*, it pleased *Bellarmino* (the lenocinating *Pander* to the *Whore* of *Babylon*) to compare our *gracious Soueraigne*: heereby insinuating, that as *Iulian* to be-

Guicciard. lib.
16,

Genebrard. lib
4 Chron.

Pindar.

guile the *Christians*, did insert the image of *Devils* (which is *Nazianzens* word) or *false Gods* into his owne picture, that they, according to the *Romane law*, bowing to the *Emperors* image, might vnwittingly also adore those cunninglie included *Idols*: so his *Maiestie* in the *OATH* of *allegiance*, hath mingled with some *Articles* concerning his owne *Souereignty*, other claufes touching the *Pope* and his *authoritie*; to the end, that as the ancient *Christians* discerning that fraude in the *pictures*: so they also, which, discovering the *Mixture* in the *OATH*, forbear to take it, might both bee drawne within the compasse of *TREASON*.

Viada.

Gen. 32. 31.

2. Sam. 4. 4

Nazianz εν
Αλ. εν *Julian*.

107 In which comparison, his *Maiestie* obseruing (as *Homer* in *Thersites* head, no countenance of a man, and the tongue of a *Serpent*) both venemous *malice* in the *personall*, and a totall *diuersitie* in the *reall* resemblance, vnrippeth this *Similitude*; and by diuers particularities sheweth, that whereas *all* comparisons are (like *Iacob* after his wrestling εναντιον) sinew-shrunke in the thigh, halting of one leg; *this*, not only like *Mephibosheth* is εναντιον lame of both the feete, but, as the *Phisitions* describe some diseased, it is παντακις and hath a generall luxation in *all* the ioints and members, not agreeing in any *one* point for which it is brought, saue onely (which his *Maiestie* well obserued) that our *Souereigne* is a *King*, and *Julian* was an *Emperor*: which thing *alone* reueales the malice in the *Cardinals* choise of that *Example*. For if he had meant to touch the *OATH*, onely for the *mixture*, and left the *persons* alone; euen in that verie place of *Nazian*. Whence hee borrowed *that* resemblance, hee might haue fitted his purpose better, in comparing the *blending* and *tempering* of those *MIXT Articles*, vnto the compounding of *εναντιον εναντιον* wholesome *meates* and ranke *poison* together (for so that great *Diuine* fitly compares that action of *Julian* :) but heereby hee would notifie, that it is not the *Oath*, but the *King*, which is the eye-sore of the *Romish Clergie*

Clergie; his glorie prouokes their Enmie; his Religion their malice.

108 And now to this, what saith the learned Censurer? His answer is an *ell* long, but not an *inch* to the purpose; Namely, „that the Apologer, being sore pressed with this „resemblance, is forced into a wearying discourse, to shew the „differences in that comparison, which must needs bee „LOATHSOME to euery man of meane iudgement, „who knoweth that a Similitude must be defectiue in all things; „but in THAT POINT wherein the comparison is „made; or else many Parables vitered by our Saviour Christ „(whereof he cites many) might seeme verie strange and „impertinent: and so hee goes on in a long flagging discourse, whereout the offalls of scorning termes being taken, to bee resumed by himselfe (as the eiection which he hath once voided, by Solomons loathsome Creature) all „comes to this one profound conclusion, „that a Similitude must onely hold in that point wherein it is compared. Of which, if any man but meanelly learned had the handling, hee would haue reduced it all breefely to that rule of Isidor, that in Parables we must not take *uaria uaria uaria*, nor fit matter to euery circumstance thereof, for that were to wring the Scripture by wresting it too violentlie, and to wrong Diuinitie by forcing in many a fancie (which is Gregories speech, alluding to the place of Solomon, of wringing the Nose till the blood come); because if a comparison should hold in ALL, it were an identitie not a resemblance.

Pro. 26. 11

Pelusi. epist. 175.

Pro. 30. 33.

Mt. 13. 19.

109 For which cause, Diuines haue reduced all Parables to foure heads, either *ouer*, wherein the nature only of the thing doth make the comparison; as in the parable of the Seede sown, the varietie of increase by the word preached, is expressed by the multiplying or failing of the graine according to the severall soiles where it alights; or 2. *diuers*, wherein the disposition or affection only is resembled; as when our Lord compares

Matth. 11. 17.

1. Theff. 5. 2. 3.

Luc. 16. 6.

Vbi supra.

Prover. 25. 5.

himselfe to *children piping and whistling*, to expresse the milde and comfortable meanes which he vsed for the winning of Soules; or thirdly, *rustic*, wherein a *passion* or *perturbation* is only assimilated, as the second comming of *Christ* is resembled to a *theones burghlarie*, and a *womans tranell*, for the suddennesse and affrightment; or lastly, *negotior*, wherein the *action* only is to be regarded for comparison, without respect to any other Circumstance either of person or manner, as in the *Parable* of the *unrighteous Steward*, who made friends with his Masters money against an hard time, as we (of the goods lent vs) by *Almes* to the poore, whose praiers may helpe vs against the day of triall. To which *last*, this resemblance that the *Cardinal* hath brought, is to be referred; produced by him for no other purpose (as is pretended) but only for the *Mixture* of diuersities (as *there* in the *Banner*, so in the *Oath* with vs:) and therein hath hee manifested more *malice* then *iudgement*. For euen in *that very point*, his *Similitude* (as taken with the *Crampe*) halts downe-right; because in the *Imperiall Pictures*, though there were different features, yet they all concurred to *one* end, and for the *same* intent, that is, for *Adoration*, though to the one more *openly*, to the other more *conuersly*: for so saith *Nazian*. in this *action* of *Julian*, *there was paria adoratio*, A MIXT ADORATION, communicated both with the *Emperor*, and with the *Idols* also; In the OATH 'tis cleane contrary, which is so farre from being a MIXTURE of *Allegiance*, that it separates all acknowledgement of any *temporall right*, or right of any *temporall acknowledgement* from *Pope*, or any other else, but to his Maiestie alone within his Realmes. And if *this* be a *Mixture*, it is such as *Philosophy* will not acknowledge, [*mistio facernens*] and no other but that which *King Solomon* speakes of, REMOOVE the wicked from the King, and his Throane shall be established in iudgement; which is the summe of that part of the *Oath* that is thus said to be tempered, *sc. to abiure and abandon that wicked doctrine*

Erine, and that vsurped authoritie of the Papall claime for Deposing of Kings: and so Princes Throanes will be established, they shall rule in peace, and liue in safety. And that's no other *Mix* as then fire makes in the Finers fornace, *dispergens heterogenea*, to cleere the drosse from the Gold, saith the wise King.

ibid.

110. Had the Oath beene so cunningly framed, that with the recognition of his Maiesties absolute & vnmatchable rights, there were secretly couched a conuers acknowledgement of some other person; whereby, in swearing allegiance to his Maiestie, he that takes the Oath, should at vnawares sweare also to the support of some other exoticall authority; then had the resemblance beene very pat, and fitly applied, *euen in the very point*: but seeing those modifications (as the Cardinall calls them) be all EXCLUDING ones, the Oath may be called any thing rather then a mixture; or if it be so, it is onely because the Pope is eftsfoones named in some clauses where his Maiestie is inserted, and so indeed the resemblance in that circumstance may hold of the Imperiall Picture and Image of Diuels. But though the King and Pope be named in One OATH (as Christ and Belial in One TEXT by the Apostle) yet is it not for ioint Adoration (as in the banner) but for Recognition of the One, and Abiuration of the other. Whereupon, his Maiestie, to shew the virulent malice and vnlogicall argumentation of the Cardinall, by fetching in this sinister Comparison, aduisedly expresseth, how it faileth not only in the very *apodosis* and *assimilatum* for which it is brought, but that in EVERY circumstance besides there is a manifold *disformitie* and *disparison*: a labour, as it now appears, by way of preuention necessarie; for *Tortum*, according to his name, plaies the wire-drawer, and will needs stretch the resemblance, into an identity, forcing it to agree in euery point.

2. Cor. 6. 15.

111. And yet THIS the NASTY Censurer, taking the *sanctum* by his owne breath, calls a loathsome labour of

his Maiestie (but addes withall, saying more truly then he
 „ was aware of, it was LOATHSOME to men of MEANE
 „ iudgement, he knew that by himselfe) but indeuours not
 to confute it: onely with certaine *inkborne* tearmes (of
 „ *Evacuating*, and *Shifting*, and *Trifling*, &c.) and a few
 Postilar notes of *Scripture-parables* (so dully and iniudici-
 ously laid out, that a man of any learning would LOATH
 to read them) at last he pitcheth vpon this *stale* and triui-
 „ all conclusion, *that a Similitude requirerh not paritie in*
 „ *all points*; which his Maiestie denied not, yea, he said as
 much before him; and thereupon displaierh the *absurdity*
 of this resemblance, which varieth (as the *Logicians* speak)
in ratione instanti, in that very point to which the Cardinall
 would maliciously apply it; and hath no *conformitie* either
 with the manner, or with the intendment of the *Mixtures*
 (so to call them.) For the *manner* THERE, was *conert*,
 and *purposely dissembled*; HEERE, *open*, and *advisedly*
reuealed: the *intent* THERE, was a *colourable worshipping*
 of BOTH the *features*; the *intendment* in the OATH, a
diametrall renouncing ONE of the parties. And grant there
 were a MIXTURE in both; yet THERE it was *reall*,
 for a *minuall adoration*; HEERE, but *verball* (at most)
 for a *reall separation*.

2. Maccab. 6.
18.

¶ 12. The second *authority* which the Cardinall alle-
 geth to rectifie the Arch-Priests iudgement in the nature
 of the Oath, is an Apocryphall of *Eleazar*, that as he would
 neither eat, nor feigne to eat Swines flesh, lest by his *simulation*
 he might make others to *perjuricate*; so should not the Arch-
 Priest take the OATH, vpon the like reason of giuing
 offense. Which his Maiestie answering, sheweth, not only
 that the ground of Refusal is *different*, because THAT
eating was expressely forbidden in the *Law of God*, THIS
Swearing warranted by *Scripture*, and commanded by the
 Magistrate: but also retorteth it vpon the Cardinall, that
 if a man should chuse to die rather then breake a *Ceremo-*
niall Law, or feigne the breach thereof for feare of seducing
 others:

others; much rather should a man hazard his life, then either *Refuse* an OATH (which the Law of *Nature*, *God*, and *Man*, doe iustifie and inioine) or pretend the Refusing of it to the *Scandall* of a Realme, and the iust offense of his Souereigne. *This* being a knot — *Vindice dignus*, which the *Epistler* cannot tell hastily how to vnloose; therefore as the *Orator* notes of *Poets* in their *Tragedies*, that being driuen to an exigent, they will haue *Deum ex improviso*, some *God* in an *Engine*, which must giue them a *list*, and helpe them out cleanly: so this *Censurer*, when-foeuer he is at a *stand* (wanting another answer) presently windes in his old common-place of *Conscience* and *Catholike Religion*; for thus he speaketh, *that if a man in his* OWNE *Conscience* *thinke* the OATH *to be against the* CATHOLIKE *Faith, he ought to be as shie of it, as Eleazar was of eating Swines flesh.*

113. But what if there be a false assumption, or an untrue application by the *Conscience*? then is it *erroneous*, not *binding*: as put case the *conscience* either assume that to bee sound and *Catholike*, which is false & *vnchristian* doctrine; or apply that which is *true* and *vnchallengeable*, to a *wrong* end: then is it not *Conscience*, but *Error*; and *this* is their very case which *refuse* the *Oath*. For first, they assume the *Popes Power of Deposing Princes* to be *Catholike Doctrine*, which hath no ground for it in warrantable *Diuinitie*: Secondly, they auoid a Recognition of meere *Temporall Allegiance*, as applying it to be a deniall of a *Spiritual Supremacie*. A patterne of both these errors, in another case, may be scene in *S. Peter* himselfe; first, when hee forbore to eat with the *Gentiles*, lest he should giue occasion of offense to the *Jewes*, assuming THAT his abstinence for auoiding scandall, to be warranted by *Diuinity*, which *S. Paul* notwithstanding, to his face, told him was not the *right course*; there was his *false assumption*: the other was his *vntrue* applying of our Sauiours prediction touching his trouble and death; which *S. Peter* referring to a *Temporall*

Horace.

Tull. de nat. deorum.

Gal. 2. 12.

Matth. 16. 21.

porall prellure, not a *Spiritual* redemption, was therefore perswaded in his *Conscience*, that he ought to disswade our Sauour from it, by vling meanes to preuent it; but thereupon he procured to himselfe the name of an *Errant opposer* to be called *Satan*. Therefore, as it hath beene often said, (for the *Epistler* his frequent *Palinodie* causeth irksome reiterations) either make the doctrine sound, that the *Conscience* directed by it may not erre; or else, if *that* be corrupt, *this* will be *Leprouse*.

114. And it were well, when such as *Hee* plead their *Conscience*, they would withall define what it is in *them*, seeing that (as the *Elephant* vseth her *proboscis* or trunke) it is extended or contracted (as it seemes) at the *Popes* pleasure. For in the yeere 1580. *Campion* inlargeth it, assuring the *Catholikes*, that notwithstanding the *Pope* had excommunicated *Queene Elizabeth*, yet with a safe *conscience* they might obey *Her* in all *Temporall Causes*. About eight yeeres after (vpon the Inuasion) *Allen* doth streighten it; though *THAT Holy Father*, saith he, *did then permit obedience in some cases to the Queene*, yet *THIS Holy Father* dischargeth all men from it; and therefore, with a safe *conscience* they may not obey her in *ANY THING*. In such diuersitie of *Science*, how can there bee a settled perswasion of *Conscience*? And this puts the maine difference betwixt *Eleazars abstinence*, and their *refusall*; that *he* had, for the warrant of his *Conscience*, *Legem scriptam*, an expresse Commandement from the Law of God, and therefore did forbear: *they*, hauing none other but either a *fancied conceit* of their owne, or a *Tyrannicall Inimiction* from an intruded *Vsurper*, pretend *conscience* for refusing *that* which the Law of God alloweth. For prooffe whereof, his Maiestie instanceth the *Oath* binioined by King *Saul* to his *Armie*; the punishment whereof, God himselfe tooke into his owne hands, for the breach thereof. But *that* example, — *reddidit Harpocratem*, hath putt the *Censurer* to silence.

1 Sam. 14. 24.

115. And

ample

ample that auailles nothing to his purpose.

117. „ And this the *Censurer* calls the *first shift*, in answer
 „ to this *ANCIENT*, or rather *ANTICK*; for so,
 both in his *gibing* veine he prophanely tearmes that *grane*
 and *holy* Bishop, and with his *ignorant boldnesse* scoffs at his
 Maiestie for calling the *Fathers ANCIENTS*, which
 is (in truth) their most *proper* tearme. For first, to denomi-
 nate persons of *eminent qualitie* by the *concrete*, is vsuall in
 euery language. The *Hebrewes* doe stile men, notable for
 valour and courage, in the *adiectiue* alone; for *Benalab* is
 said to haue his name among the three *STRONG*: so the
Gracians doe intitle men singular for *Sanctitie* aboue o-
 thers, by the name of *Holy*, or *Saints*: and so, men for
 yeeres multiplied, or by *authoritie* aduanced, the *Latines*
 doe call them *Seniores*, *Elders* or *ANCIENTS* of the
 people. Secondly, the title of *FATHER* is alwaies vn-
 derstood *relatiuely* to the *sonnes* which he hath; and so in
spirituall sense it cannot be *proper* to those great Writers a-
 lone. For, if it be giuen in respect of *begetting men* to Christ
 by preaching the Gospell, so, both the *Apostle* challengeth
 it to *himselfe*, and euery *Preacher* of the word, or *Rector* of
 a Congregation, deserueth *that* name: if in regard of *Or-*
dination, so is it proper to *Bishops only*, in the opinion of
Epiphanius and *S. Augustine*; and then all those Holy Wri-
 ters cannot *appropriate* that name of *Father* vnto them-
 selues: because *Tertullian*, *Origen*, and *Clemens Alexandri-*
nus, three of the neereſt (almost) vnto Christs time, that
 are extant, and *S. Hierome*, one of the *four* principall in
 account, were not *Bishops*, but *Priests*, and *Iustin Martyr* a
Philosopher only intituled: The word *ANCIENT* there-
 fore, whether we respect their *authoritie* in the Church, or
 their *antiquitie* of time, is the more *sutable*: albeit for the
 most part, in Scripture, *they* signifie the *same* thing. For
 the *Text*, whereby they vse to arrest vs, and force vs to
 make those *Fathers* Iudges in our Controuersies, com-
 bines them together. Aske thy *FATHER*, saith *Moses*,
 and
- 2.Sam. 23. 23.
 Rom. 1. 7.
 Numb. 11. 16.
 vulgar.
 1. Cor. 4. 15.
 Aug. in Ps. 45.
 Deut. 32. 7.

and he will tell thee; thine *ANCIENTS*, and they will shew thee: So *S. Paul*, Rebuke not an *ANCIENT* or *Elder*, but exhort him as a *FATHER*: And the mightie God, whom *S. James* calleth the *FATHER* of lights, the Prophet *Ezechiel* intitles him the *ANCIENT* of daies. Yet such is the m-bred gibing nature of this *Ismael*, that he cannot forbear his jering veine, though to the disgrace of the holiest Writers; but, because his Maiestie calls them *ANCIENTS*, he will flout them into *ANTICKES*.

1. Tim. 5. 1.

Isa. 1. 17.
Dan. 7. 9.

118. Indeed, were they (whom his Maiestie mentioneth) such *ANCIENTS* as those foisted vpon vs by the *Romish* Church, such as *Abdias* and *Amphilochius* (cited for the antiquitie of their *Masse*) the one of them (as they say) being of mans yeeres in *Christs* time, in his Story then written, mentioning *Egesippus* who liued an hundred and sixtie yeeres after him: the other writing the Story of *Beechers* life seven hundred yeeres before the fullen Saint was borne: These, with their *Clement* and *Dionysius*, and those of that *frie*, he might haue called *ANTICKES*, couering yoong faces vnder old deformed visards, and presenting nothing worthy view but moppish toies, in ridiculous fables. But let him goe; for what credit can a man winne with incountring such a mate? sithence he that reproones a *Scorner*, gets himselfe a blot, saith King *Solomon*.

Hardin. coner.
Jewell.

Prouer 9. 7.

119. To the point it selfe. Is his Maiesties pressing challenge of the *Cardinall*, for slicing of that peece of the „ sentence which might make against him, a *SHIFT*? Then haue all the *Fathers* turn'd off the Diuell with a *shift*; for that is it of which they challenge *Satan* in his *Temptation* of our *Sanior*, that vnder pretext of a Scripture Text he would haue our Lord to breake his necke: which had not the Diuell mangled, by leauing out the words that would haue choak't him, the very same Text had confuted him, euen for that very motion; for thus hee cites it to *Christ*, Hee shall keepe thee, that thou shalt not hurt thy foot, the originall being, He shall keepe thee in ALL THY

Matth. 4. ex
Plal. 91.

WAIES *that thou shalt not* &c. and so is it a *contrarie* Scripture to *that* temptation, and *against* the throwing himselfe from the *Temple-pinnacles*; for that's not *via TVA*; because the *right* way from the top of a Church is downe by the *greeses* or *staires*, not by tumbling ouer the *Battlements*: and this was *Bellarmines* case in that his *muti-lated* citation of *Saint Basil*.

120 The second reason why hee calls it a „ *Calumniati-on*, is, by occasion of those generall words of *taxing* the *Cardinall* with that his vsuall *rog'ning-tricke*; which had it beene fitting to the matter in hand, would with ease haue beene iustified out of all *Bellarmines* workes; both his *CUTTING of Fathers* when hee cites them for his ad-*uantage*; *delumbating* the *positions* of *Protestants*, to make their doctrine odious. Take one *Instance* of each: citing a place out of *Saint August*: to prooue that the *Scriptures* are so deepe and profound, *that if from a mans youth to his decrepit age hee should serionslie apply them, yet hee could not attaine to the perfect knowledge of them*; the honest *Cardinall CVTS* off the verie next words that followe (and touch the controuersie indeede) *that yet for all that, those things which are NECESSARIE TO SALVATION, are not WITH SVCH DIFFICVLTIE to be at-tained*. Else-where fetching in a place out of the same *Fa-ther*, *that after grace is increased, it is perfected by the will of man, not leading, but following it; as the hand-maid, not as the Vsher thereof*; now saith the *Cardinall, Calvin* and after re-*ijcit* and *adacionsly REIECTETH Saint Augustine* for this *speech*. As HE *cuts him* off, it is true, but he that reades *Cal-min*, shall finde him alleaging that saying of *Saint August-in*, and concluding it with the words that would haue *throtled Bellarmine, quod non male à sancto viro dictum, PRÆPOSTERE* detorquet *Pet. &c.* Which being no *IL speech* of that *holy man, PET. LOMBARDE* hath *DE-PRAVED*, and *PREPOSTEROVSLY* detorted, and so goeth on to iustifie *Saint August*. against *Pelagius & Lombard*

*Bellarmino de
verbi Dei in-
terpret. ca. 1.
S. Augustin.*

*Aug. epla. ad
Volus. 3*

*Bel. de gra. &
lib. arbitr. cap.
12. paragr. Ex
qua sentent.*

*Institut. lib. 2.
sect. 7.*

Lombard. And many such might be produced, were it now pertinent; but let vs come to his *second imputation*, and „ that is his challenge of the *Apologer* for *mistranslating* „ the words, and this hee calls „ *an eluding of the Reader or Author*, T. H. A. T then must be tryed.

121 The words of *Saint Basil* are: they which haue beene thoroughly nurtured & brought up in *GO D S W O R D*, wil not suffer one Syllable of *GO D S D O C T R I N E* to be betrayed. „ The Sleight, which the *Censurer* heere obserueth, is, that his *Maiestie* hath translated this last part with reference to the former; thus they which are thoroughly instructed in *GO D S word*, will not suffer one syllable of *T H E S A M E &c.* which is the naturall Interpretation in the sense, though not the grammaticall reddition of the words. But how doth the *Epistler* mend „ it? first, by a translation, „ *They that haue beene nourished* „ (saith hee) in *S A C R E D L E A R N I N G* cannot „ suffer any one Syllable of *D I V I N E Doctrines*: secondly by adding a *Parenthesis*, not in the Text [*O F T H E C H V R C H*] to be violated. *C O R R E C T O R*, quoth hee in the *Comadie* of such another; this is iust the verie botching which our *Sanionr* speakes of, whereby the rent is made worse: first, for the *Translation*, to make a glorious shew, he hath placed the *Greek* in the Margin for his credit, which indeede is as the *flag* of confusion to himselfe; for first, who euer read *Græce* vsed by the *Fathers*, or translated by faithfully-learned *Schollers*, for any other but for the *holy Scripture*? yea, euen *Christopherson* (whose interpretation hee followes) translates it *sacra litera*; and those words are neuer attributed to any writing but those which were penned by the *Holy-Ghost*.

Terent. Pbor.

122 For those things are onely & properly called *divina* wherein there is something either of Gods *divine nature*, or his *attributes* included; & so the mysteries of our saluatiō (the *Sacramēts*) are called *divina divine mysteries*: or where the

Cateches 4.
De diuin nomi-
ni cap. 2.

Maximus ibid

Billi. in 1st d.
Pelus. li. 1. ca.
36.
Eccles. hist. li. 1.
cap. 7.

Rom. 3. 2.

Act. 17. 19.
2. Pet. 1. 4.
2. Macca. 4. 17

Theodoret. ubi
supra.

Theodoret Im-
pati. Orthodox

spirit of God is the pen-man (if it bee for writing) and so the Scriptures onely are called *Θεία γραφή* Gods writing; both these in one place of Cyrill. And Dionysius the Arcopagus (as hee is intituled) speaking of his Master Hierotheus, among other his praises giues him this, that *ἐν Θείᾳ ἱστορίᾳ* which the Greeke Scholast expounds in Saint Johns word out of the Prophet, that hee was *Θεοῦ δούλος* taught of God, as hauing it by especiall Reuelation; and a Papist examining that place though hee varie from that interpretation, yet saith as much to our purpose, that he which frameth his life according to Gods word, may truly be said *ἐν Θείᾳ σοφίᾳ*. Seek no further then Theodoret (the Author now in hand) who manifestly expreſſeth the same in that excellent speech of Constantine the Emperor, whose words are, that seeing the Evangelicall and Apostolicall Books, and the Oracles of the old Testament (which S. Paul in the abstract calleth *λογία τῶ θεοῦ* the words of God) doe plainly teach vs whatsoeuer we ought to know or learne *μετὰ τοῦ θεοῦ* of any thing that CONCERNETH God (that is, either his Diuine nature, as Saint Luke vseth the word; or his attributes and qualities, as S. Peter applies it; or his Law and Religion, as the penner of the Machabees takes it; all which, the Emperor had before called *Θεία ὑποχρέωσις* Gods businesse) away therefore (saith good Constantine) with all strife, and seeke for the Solution of these matters, *ἐκ τῶν Θείων κειμένων* out of the Scriptures inspired by God himselfe. And else-where also the same Theodoret making the orthodox Christian to check his fellow disputant, for adding something of his owne to a Scripture-Text, tels him that *τίς θίσις* to DIVINE writings nothing must be added; which must bee vnderstood of Gods word onely; for it is the prerogatiue of it alone, to bee exempt from adding or detracting; a priuiledge which no other writing, bee it neuer so holy, can challenge.

123 But none can better expound Saint Basil then himselfe, who in the controuersie about the manner of speech concerning the Trinitie, refusing custome or any other

her learning, wilheth that the Scripture inspired by God, might iudge betweene the Aduersaries and him, and that the truth for euer might bee decreed to be theirs, whose opinion shall bee most consonant ^{his diuine λόγος} vnto Gods word; heere's the very phrase that he vsed to the Emperors *Licutenant*, which this profound *Iesuite* cunningly translateth *Sacred Learning*, lest Saint *Basil* should be thought to attribute ouer much authoritie to the Scripture, and thereby should imply *unwritten Traditions*: and to make this the more probable, verie honestly hee forceth in a *Parentthesis* [of the Church] vpon the Text, and translates ^{διὰ θεοῦ} *Diuine Doctrines*, as if that holy father had vnderstood *Decrees* or *Canons Ecclesiasticall* concluded by the Church in some Synod.

124 Which giues occasion to the second question, that will appose a better Scholler then this chattering Censurer, where it was euer read that the Church constitutions or opinions, resolved by *Councils* or *Fathers* (not hauing their warrant from the expresse word) were called *diuina dogmata*: *Bellarmino*, in his diuision of *Traditions*, implieth the contrarie; for sorting them into three kindes, *Diuine*, *Apostolicall* and *Ecclesiasticall*, THEM onely hee saith to bee *Diuine*, which, though they bee not written, *Christ himselfe with his OWNE mouth deliuered vnto his Apostles*. But had hee beene silent, ONE of more antiquitie and Credit then hee is, hath long since interpreted Saint *Basil's* words, making these three, *Diuina Dogmata*, the holy Scripture, and the words of God all one: yea, euen in this verie Chapter, *Theodoret* vscth it twice in that verie sense. So that his *Maiestie* translating it with a reference to that former part, did it not either with *preiudice* to any partie, or *superficially* through neglect, but vpon good warrant; for they that betray the *Doctrine* which God hath deliuered, (that is, ^{διὰ θεοῦ}) they do also betray the *booke of God* it selfe wherein it is deliuered.

125 And yet lest it might bee thought that his *Maiestie*

Basil. ep. 80 ad Eustach.

De verbo non scripto li. 4. ca. 2.

Epiphani. lib. 3 hare. vlt.

Iohan. Picus.
edit. An. 1608

iestie did this without precedent or direction; not onely Camerarius, whose translation is moſte riſe, and was knowne to bee a perfect Gracian; but (becauſe Hee beeing no Pa-piſt might bee excepted againſt) a great Officer among the Pariſien Inquiſitors hath ſo turn'd it into Latine in his laſt edition of Theodoret. His words are, *They which are nour-iſhed DIVINIS LITERIS, eos nullam Syllabam I L-L ARVM in diſcrimen venire pati poſſe*: if hee hath done it falſely, then were their booke-Cenſurers negligent, to let ſuch an error eſcape; if truly, then is there both malice in this Caniler to challenge his Maieſtie for ſhifting it by a wrong Translation; and Hypocriſie alſo to make it a fault in the Apologer, which is patled for good, and ſo diuulged by their OWNE tranſlator.

126 But of this challenge hee giues a reaſon „that it „could not bee meant of Gods Doctrines in the SCRIP- „TURE, becauſe the controuerſies then debated, were con- „cerning HOMVSION and HYPOSTASIS, „and other ſuch names of SVBSTANCE, PERSON, „TRINITY, &c. which being not found expreſſly in Scrip- „ture, but determined by the Church, Saint Baſil called DI- „VINA DOGMATA. Now who would not ad- „mire Father Parſons his dexteritie in anſwering, but ſpecial- „ly his profound ſkill in Diuinitie? Are Dogmata, the Poſi- „tions and opinions concerning the Coeſſence, ſubſtance, perſon, „&c. conſolutions onely of the Church, and not Bible Do- „ctrine? then was S. Ambroſe too blame to triumph ouer the „Arrian with ſuch a daring queſtion, how is it thou ſaiſt that „homuſion is not to bee found in Scripturis diuinis (that is Baſils „beine ſayre) in the HOLY SCRIPTURES, being that „thou ſeeſt and maieſt know, the VNITIE of ſubſtance to be „ratified by the authoritie both of PROPHETS and E- „VANGELISTS? whereof Saint Ambroſe had cited „many in the Chapter before; and the moſt of them Theo- „doret our Author alſo hath couched together in his firſt „Booke. Then was Saint Auguſt: likewise too ventrous in „appealing

Ambroſe de fi-
de cōtr. Arrian
Cap. 5.

Eccleſ. hiſt. li. 1
cap. 8.

appealing for *homusson*, both from the Councell of Nice which confirmed it, & that of *Arminum* which confuted it, vnto the *SACRED SCRIPTURES* as the most indifferent witness in that controuersie. But *Epiphanius* more bold then they all, who saith *that the Coeſſence of the Father & the Sonne, is in the Law, in the Apostles, and the Prophets, & in THEM it is MANIFEST- L I E* contained. And so might wee cite *Tertullian, Athana- sius, Basil, Hilary*, and many other, all earnest in the point, that the *Coeſſence*, as it is *DOGMA*, a *Diuinitie Position*, is *Scripture Doctrine*.

127 Yea, ,, *but the WORD it selfe is not there*, what's that to Saint *Basil*? that's *just not there*: *T H A T*, for which the *Deputie* challenged him, and requested him to relinquish, was *συζητησις* a curiositie of *O P I N I- O N S*, not of *Diuinitie TEARMES & WORDS*; nei- ther the controuersie of the *Christians* with those *Arrians* was for the word so much, as for the *Substance & Doctrine*, and yet it appeares by *Theodoret* (reciting the Epistle of *Eusebius* concerning the *Nicen Creed*, wherein that word is inserted) that those *Fathers* accounted euen the *WORD* it selfe, to be a *Scripture* tearme; for in the *Anathema* annexed by that Councell vnto the conclusion of that *Creede*, it is enioyned vpon paine thereof, that none should vse any *tearme* or *WORD* not written in the *scripture*. And that is it of which *S. Basil* himselfe challēgeth *Eunomius* for enforcing *WORDS* and *tearmes* not found in any place of *holy writ*; which, within a line or two after, hee calleth *θεοδιδασκαλίας* Gods *Doctrine, schoole, or librarie*. So that the Reader, by this time may iudge, whether of the *translations*, either that of his Maiestie, or this of the *Consuer* bee more agreeable to the *Greeke Text*, or the purpose of that holy *Father*: His Maiestie to auoide a repetition of the same word twise [*Gods word, Gods Doctrine*] translating it with a *reference*; This *Epistler* to make *Traditions* good (which Saint *Basil* is the moste forward to auoide in all his works, and so is

T t

Theodoret

*August. lib. 3.
conit. Max.
Arrian.*

Haef, 60

*Euseb. hist. li. I
ca. 12.*

*Contr. Eunom.
lib. 2.*

*Moral. reg. 26
& 80. Tracta.
de fide. Reg.
brenior. Inter.
1, & c.*

Theodor. ecclē.
hist. li. 1, cap. 8

Theodorēt also by botching in a word [of the Church] neuer dream't of by either of them both, and for which hee hath no warrant either from *author* or *interpreter*. His Maiestie hauing a translation of their own, iustifying his reddition word by word, and the questions also then in hand, beeing to bee vmpir'd onely by the *holy Scripture*; for that which led the Fathers in the *Nicen Council* to the word *homousion* was the sole authoritie of Gods word.

128 From thence he passeth to the *third shift*, (as this *Land sepper* calls it) which is his Maiesties counterpoise of *Disparities* betweene the case of *Saint Basil* and the *Arch-priest*; that holy Father beeing excited to *Arrianisme*, an *Heresie* subuerting the maine ground-cel of our Religion, beeing no lesse then the denying of our Sauour his eternall God-head: *Blackwell* vrged to thwart no article of Faith, but only to recognize his loyaltie to his naturall So-uereigne. Which though the *Iesuite* at the first, calls „a weake argument; yet hee is pleased afterwards to trie how hee can make a *conformitie* betweene it and the Oathe; which hee dooth, by a comparatiue *supposition*; and that two-folde: first of the persons, both of the *Emperors Deputie*, „ *tit*, and our *Iudges*, that „ *If Modestus the Deputie had* „ *beene asked, in fauour of what Religion hee made the de-* „ *mand to Saint Basil, hee would haue answered, the O k-* „ *T H O D O X*; as the *Iudges of England* doe now, that re- „ *quire the Oath.*

129 Which is a *supposall* of vtter improbabilitie of the one, and manifest vntruth of the other part: for the Deputie, it appeared he cared not which was *Orthodox* or *hereticall*, hee was of the *Emperors Religion* vp and downe, true or false: which by his arguments vnto *Saint Basil* was euidently apparant: for the opiaions then controuerted, hee tearmed them but *quillits*: as *Gallio* an other *Deputie*, but a question of words and names; either might stand as the *Emperor* thought good: and for the profession, he tolde *Saint Basil*, it was but *yeelding* for the time, making faire weather

Act. 18. 15.

weather for the present: and the most pressing motiue hee vsed, was but the promise of the *Emperors* friendship, for THAT (you may bee sure) the *Deputie* thought to bee a mans *Summum bonum*, and to bee preferred before all the *Coeffences* or *hypotheses*, or *Trinitie* or *Deity*, or whatsoeuer. Which made that holy Father to tell him *that his arguments were toies for Children*. As for our *Iudges*; which of them amongst vs, in tending the *Oath*, doth offer it as a matter of *Faith* or *Doctrine*; tending one way or other; saue that, as the *allegiance* of a Subiect, and the *assurance* of the Kings safetie is a point of *Religion*.

130 His other personall supposall is of the fore-named *Emperor*, and a *Protestant Prince*; that if any man should haue „ then called *Valens*, *Arrian*, it had been no lesse offensive, then „ now to call *King James* (that's his meaning) a *Calvinist* or *Lutheran*. And what's this to the purpose; but that his gall ouer-flowes, and hee must voide it by his pen in his *sceleritious Pamphlet*: His Maiestie no further holdeth with *Luther* or *Caluin*, then *Saint Paul* his *Sicent* giues him leaue; that is, so farre forth as they hold with *Christ*: and were not the *Romish* both *Princes* and *Priests* enthralled to the *Popes Dictats*, — *Iurare in verba magistri*, to take his word for Gospel, more then *King James* is to *Caluin* or *Luther*, factions in Religion had long since vanished, and *Christianitie* had beene more firmly established, and flourished more generally. In the meane time, to this *scorning Flur*, his Maiestie answers with the same *modestie, truth* and *learning* that *Saint Augustine* did such a *petulant Companion* (as this *Iesuite*) by whome he was charged to bee a *Manichee*. It is *Petilian*, saith he, who iudging of an other mans conscience doth so intitle mee, but I deny my selfe so to bee, which know my selfe, and speake out of mine owne conscience; *homo sum de area Christi*, I am a man of *Christs floore*; if I be naught, I am the Chaffe; if I bee good, I am the graine: *huius auiem Area ventilabrum non est lingua Petiliani*, yet is it not the *peenish* or *lauish* tongue of *Father Parsons*, that must *Ventilate* the

1. Cor. II. I

Horace.

Contr. lit. Petil
lib. 3. ca. 10. 12.

Come of this Floore, to trie whether I bee *chaffe* or *Wheate*.

Lib. 4. cap. 17

131 His second conformitie therefore is of the matter, that the differences betwixt *Arrians* and *Catholikes* in *Saint Basils* time, are the same which are betwene *Protestants* and *Papists* at this day. In the Chapter where this *Storie* in hand is recorded, *Theodoret* makes mention of the *Emperors Cooke* (whose name was *Demosthenes*) how rudely he railed vpon *Saint Basil* when he was conferring with *Valens* the *Emperor*; and all the answer which that *Reuerend Father* gaue him, was a smile, with this touch, now I see an *VNLEARNED Demosthenes*: and who will not smile and say, that hee now heares not an *vlearned* only, but a *shamelesse Iesuite*, making this comparison? For it is knowne that *Arrianisme* raised the verie foundation of our *Faith* in *Christ Iesus*; whereas there is no principle of diuinitie, nor *Article of Creede*, but the *Protestants* (so called) doe professe it more sincerely, and maintaine it more firmly, then the Church of *Rome* hath done for these thousand yeares.

132 But grant all this that hath beene said by him were true (as nothing can be more false) yet what is it to the *Oath*; or to the *Cardinals* intendment; or for the *Arch priests* refusal, either as *Bellarmino* applies the Story, or as the *Censurer* abjects it? For this is *Bellarmines* argument (if hee ment it to the purpose in hand); *Saint Basil* denied his yeelding to *Arrianisme* at the *Emperors* command, lest thereby hee should deny the *God-head* of his Lord and *Christ*: therefore *Blackwel* ought to forbear the taking of an *Oath*, wherein hee should *Onelie* recognize his *Faith* and *Faithie* to his *liedge King* and *Souereign*: The *Epistlers* is this; *Arrianisme* and *Caluinisme* are both alike opposite to *Catholike* truth, therefore *Papists* may not take the *Oath* of *Temporall Allegiance* to their *lawfull King*. For let it be duly weighed (bee the Circumstances neuer so many) this is the summe and substance of their applying
and

and supporting that alleged authoritie, if they speake to the point. And did not then the *Sadnes* make as necessarie a Consequence vpon the *Iudiciall Law*? *Seuen breibren successiue*ly married one woman, as *Moses* willed; and they all deceasing she at last died; therefore there can be no resurrection to another world, lest the marriage there should prove litigious?

Math. 22. 25.

133. But by this time now, the *Censurer* hath surteited of his paines, and is glad (as it seemes by him) that hee is „ come to the REMAINDER, as he calls it, Numb. 68. So that all the *Sections* following, are but *transitions* of *S. Peter* and *Marcellinus*, and *Gregorie* and *Leo*, &c. *Examples* produced by the *Cardinall*, and refelled by his Maiesty with singular *dexteritie*, *learning*, and *zeale*. And yet this (though but a *Remainder*) the *Epistler*, as being too heauy „ for his weake skill, *transmits* to the *Cardinall*: wherein hee differeth from that *railing Cooke* before mentioned; for *S. Basil* was inforced to cut him off, telling him that his skill was best in the *Kitchen* when hee was seasoning broth, his *Adders eares* were not for *Mysteries of Diuinitie*. But *Fa. Parsons* (though the *Priests* describe him to be a most hot and chollericke fellow) hath, you see, this *grace* (or *Art* at least) while these points are in hand, to dismitte himselfe, and slip the collar iust as *Gallio* did in the *Acts*, and in his very words, *Si iniquum aliquid aut facinus pessimum, o Iudai, recte vos sustinerem*: If there be matter of any notable *Treachery*, *Villanie*, or *Conspiracie*, you shall finde mee ready to support you, *Cardinall Bellarmine*: but if they be questions of *Gods Law* touching points of *Diuinitie*, matter of *ancient Story*, or reading in *Fathers*, *Vos ipsi videritis*, *Index ego horum esse nolo*: Looke to it your selfe Sir, I will bee no Iudge in THESE matters. If any matter of *scorning* or *reusling*, or *fresh intelligence* of things neuer acted nor thought of; then turne HIM loose. To iustifie this for a truth, the *Reader* shall not skip a *Section*; for, howsoeuer he transmits the *reply* vpon his Maiesties answer to those authorities, vnto the *Cardinall*, for the substance thereof;

Theodor. vbi supra.

Act. 18. 15.

Macro. Satur.
lib. 7.

Cic. in Hortens.

„ yet he hath alight vpon a SCOFFE therein (as hee tearmes it) and there he staies awhile.

134. If it be a Scoffe, 'tis that which they call *edemata* without gall or Contumely: and what is it? Tully said, *that Hortensius lift vp Eloquence to Heauen, that himselfe might goe vp with her*; so Leo praised S. Peter vp to the skie, that hee, being his *heire* (for so hee stiles himselfe) might thither also be aduanced with him. A comparison full of *Vrbane* and *truth*: ciuilly taxing, not the Popes *arrogancie* so much as his *Pollicie*, that could winde himselfe vp into an *vniversall praemence* by the *Proxie* of S. Peters pretended *assumption*. But is not this *facete Resemblance* retorted (indeed) with a *bitter scorne* by the *Epistler*, when he saith, „ *that his Maiestie borrowed both that allusion and those subsequent Collections out of Leo, from M. Reynolds* (as if all „ his Maiesties learning were at the second hand) and „ *M. Reynolds from M. Iewell*? (sure hee was as lawfull a Bishop, as M. Bellarmine is a Cardinall, and deserues the Title as well;) which is not a Scoffe onely, but a plaine Slander.

Plut. de discer.
adulat. &
amici.

135. First, for his Maiestie: Hee that heares his *ordinarie* Discourses at euery meale, vpon euery occasion, in any argument of *any kinde of Learning*, shall finde (according to the ancient Greeke Prouerbe) that he is not *Achilles his sonne*, but *Achilles himselfe*; and that hee hath not fetch't his Learning from any mans *Cisterne*, but drunke it in at the *Well-head* from the *Anibors* themselues: and were the *great Cardinall* his Maiesties Attendant at board, he should know and finde, that, in any different point of Religion, his Maiestie would appeare a more perfect *Textuarie* (and for the Scripture especially) then himselfe. Secondly, for D. Reynolds, his Bookes diuulged are few; but compare them that are, *quantitie for quantitie*, with Bellarmines large bulke of Controuerfies (let the collation bee vnpartiall) the Cardinall will be found to come as short of him, for variety of *all kinde of Learning*, admirable memorie,

more, vncontroleable Quotations, and true Allegations, as the foot-man dragg'd behinde the *Lydian Coach*, which, they say, was as *swift* in the flight as an arrow. Thirdly, as *Aristotle* once applied it out of *Homer*, *Polydamas mibi primum*? Doth *Fa. Parsons* tax any for *borrowing*, who, not only by the auerment of the *Priests*, but by the true tracing of his *Pamphlets*, is discovered for a more vaine *Crowling*, bragging it with his *borrowed* plumes, then that *Iack-Daw*, which *Aesop* describes, and *Horace* applies in the like case? For if euery *Creditor* should arrest him for that he hath *borrowed* in the worlds view (besides his priuie debts) he would be forc't for shame to say, as the *Leno* did in the *Comedie* for his *stolne Damocels* (when hee was attached, and could conceale them no longer) *Miratus fui neminem venire qui istas affereret manus; mea profecto non sunt: I marvel that no man challeng'd them from mee before, for I will sweare they be NONE of MINE*. In his *Ward-word*, that whole *Decade* of reasons to doffe the Pope from being *Antichrist*, is wholly taken out of *Bellarmines Bookes*. In his *triple Conversions*, all his *Martyrs* and *Saints* fetch't out of *Surius* and *Baronius*, with the *Roman Legend*. In this *Censure* of the *Apologie*, those foule imputations laid vpon *Lady Elizabeth T' HAT QVEENE* of pretious memory, all borrowed from *Saunders*, *Reynolds*, and *Gifford*, saue some *railing* tearmes wrought out of his owne braine, as the *Spiders* web out of her owne substance. But whatsoeuer concerneth the nature of the *Oath*, or title of *Supremacie*, *Allens Apologie* is his chiefe *Oracle*; and that so palpably, that (as he once said) *Hem alterum hunc ex hoc natum dicas*: But of all other, his *Resolution* (which is the only praise-worthy worke that euer he did) if from thence, *Gaspar Loaries* should take what is his, a few scraps would remaine of *Parsons* owne, if the *Priests* say true. Yea *Bellarmine* himseife, that *Great Apollo* for *Controuersies* (it will be iustified) hath no answer to any Argument, nor definition, nor diuision of any *wit* or *weight*, which he hath not borrowed

Plutar.

Aristot. Eth.

Plaut. Pannulus

Terent. Eunuc.

Quodli. pa. 71.
237.

Matth. 18. 28.

rowed from *Popish Writers*, that haue handled the same questions before him. But it is all-day scene, that there is none so ready to take a *debtor* by the throat, for *borrowing* a pety summe of *four Nobles*, then *he*, who himselfe was in *arriages* about *ten thousand Talents*.

136. And what is that which is thus *borrowed* by *M. Reynolds*? Certaine hyperbolicall bumbasted phrases, wherewith *Leo* sets out *S. Peters* *authoritie*; especially that *blasphemous* speech of *his*, that *our Lord* did take *S. Peter* into the Fellowship of the INDIVISIBLE VNITIE; such an impious and prophanely proud assertion, as a *Christians* heart would tremble to imagine it, his hand abhorre to write it. And *this* (saith the *Censurer*) hath the *Apolog* taken from *M. Reynolds*, and he from *M. Jewell*. And will *Fa. Parsons* auouch this vpon his small credit? Such Challengers should direct the Reader to the places, else they will be thought *forgeries*; and make truer quotations then the *Epistler* doth heere, who, for that speech of *Leo*, sends vs in the margin to an *Epistle* of his ad *Episcopum Viennensem*, there being no such in all his Booke, but one intituled *ad Episcopos per Viennensem Prouinciam constitutos*: which, were it his *owne* or the *Printers* error, since he will be such a curious *Lynceus* in other mens *marginall* slips, it is good to let him see his own escapes, yet not as HE doth, with *contumelious* insulting. But in what Booke of *Bishop Jewels* is it; or where hath *Harding* answered it? The truth is, that this may be a double vntruth, both for the challenge and the answer, seeing he quotes no place. For *Bishop Jewell* in one Booke neither names *Leo* therein, nor reads the words so as *Leo* hath them: but the words by him there cited, are, that God tooke *S. Peter* in *Consortium individue TRINITATIS*, into the Consort and Fellowship of the indissoluble TRINITIE; and for the Author of the speech, he quotes *Boniface* the 8. out of the *Sext* or *Decretals*. How then could *Harding* answer him for *Leo*, when in that case he mentioneth him not? but suppose he

B Jewell, Reply, Artic. 4.
Dist. 32.

Extr. de elect.
& elect. potest.
paragr. Fundament.

,, hath

„ hath answered it, what followes thereof? *Being once answered* (quoth he) *they need not repeat it so often againe:* (if *Papists* had taken out that *Lesson*, the world had beene eased of many *Bookes*, and *Bellarmino* might haue *Epitomized* his three *Tomes*.)

137. Indeed such swelling words of *Vanitie* (or rather of *Blasphemie*) were better buried in silence, then reuiued in print; if the *Pope* would leaue arrogating to himselfe *NOW*, and his *Advocates* cease to flatter him in it, as much as that *Hyperbole* comes to, though in other words. But vn sufficient answers must not impose a perpetuall reticence from *Reply*; for silence in that kinde, doth not onlie betray the truth, but also establissheth a falshood, by an implied consent.

138. Heare we then that answer, either made by *Harding*, or cogg'd by *Parsons*: *The Vnitie that Leo speaks of, is of NAME, not of ESSENCE*. First then, both *Leo* and *Boniface* were to blame, who in the very same place where *thoſe words* are, say, that *Christ made S. Peter the chiefe, that from him (as from the head) he might powre his gifts into the whole body of his Church:* and presently subiects the reason thereof, *for that he had taken S. Peter into the Consort of the Indiuisible Vnitie*. This is another manner of assumption into *Vnity* then *Names* will affoord. But the *Gloſſe* is much more to blame, to point vs, for the interpretation of the word *Vnitie*, to that *Chapter* of the *Decrees, In Christo Pater*; but that thereby they would haue vs know, the *Vnitie* whereunto *Christ tooke S. Peter*, to be the same of the *Sonne* with the *Father*. And doe not their owne *Canonists* plainly say, that *Papa participat vtramque naturam cum Christo*? Secondly, what learning will iustifiethat phrase of speech [an *Vnitie* of names?] One name may be communicated betweene two, or among moe; and many names of diuers appellations may bee vnited in one Catalogue; or, after the custome of the old *Romanes*, and some Nations, in one mans title: but that the same name,

V u

imparted

*Vide Mariam,
& Benedict. à
Benedict.*

Vbi supra.

*Gloſſ. ibid. &
de Consecr.
dist. 2. in
Christo.
Aluar. Pelag.
de planct. Ec-
cles. li. 1. ca. 37*

Leo Epist. ad
Episcopos in Vi-
ennens.

Matth. 5. 14.

Exod. 7. 1.

Leo Serm. 3. de
assumpt. sua.

Ibid.

imparted to severall persons, should be called an *Unitie*, let all the *Onomastiks*, and *Nomenclators*, or *Mathematicians*, or *Schoolmen* be searched, and 'twill not be found. Or what Diuinitie will warrant, that *Individua Unitas* was euer attributed to any but to the *holy Trinity*, in the eternall and vnseparable *essence united*? Thirdly, whereas he saith, that *Hardings answer is according to Leo his sense and drift*, it is an errant falshood: for his word *assumptum* signifying the time past, thereby he infers, that Christ hauing first *assumed S. Peter* into that fellowship, *id quod ipse ERAT voluit nominari*, his pleasure was to call him by the name of that which himselfe was. Fourthly, the word *Rocke* is none of the *names* of our Sauour, but *Symbolically* onely; and so is the name of *light*: which title notwithstanding he imparted to *all* his Apostles, which (by this rule) might inuest them with as high an interest in the *Indissoluble Vnity* as *S. Peter* had; and *Moses* much more, vnto whom the *Almighty* gaue his *owne* name, telling him that hee should be *Elohim*, God vnto *Pharao*; another manner of *Unitie* for a *name*, then the Metaphor of a *Rocke*.

139. In brieft, let *Leo* expound himselfe, as elsewhere he doth, when he saith, that our *Lord* (of his fauour and grace) vouchsafed to *S. Peter* *Consortium potentia sua*, the great and wonderfull confort and fellowship of *his owne power*; among the rest, that there should be no *Principality* on earth but it should be giuen by *S. Peter*. And a little after; making Christ speake to *S. Peter* of the *Prerogative* which was granted him, he declares (withall) the extent thereof, *Id quae mihi potestate sunt propria, because those things which are proper to my POWER, are also participated in Common betweene VS two*. And is not this *Unitie* of more inward confort then *Names* can worke? which (to turne the *Censurers* words vpon himselfe) if *Harding* or *Parsons* would haue equally considered, neither would the one haue answered it so slightly and *un-diuine-like*, neither the other be offended to heare it oft repeated, that euen for the

the credit of their eloquently arrogant Pope, it might haue alight vpon a sounder *Apologie*, or *Interpretation* at least. But speake in foot (honest *Censurer*) is *Vnitie* of *N A M E* *Hardings* owne distinction in answer to *Bishop Jewell*? *Himselfe* denieth it; for *M. Harding* saith, that *Leo* meant thereby an *Vnitie* in *Qualitie*, an *Vnitie* in *Grace*, an *Vnitie* that is proper to *Christ* himselfe; and mentioneth no *Vnitie* of *N A M E*: for though hee were a corrupt Doctor, yet was he a better Diuine then to speake so absurdly as *Parsons* would heere make him.

140. After this, like another *Lysander*, hauing stripp't himselfe of his *Lions skinne*, and spoken for *Leo* what hee can, and as you heare; now he presents himselfe in his *Foxes Case*, and takes *Bellarmines* person vpon him (for of *Saunders*, it seemes, he is ashamed) in which *habit*, he hath cunningly crept thorow *seuen leaues* at once of the *Apologie*, from page 95. to 110. euen to that place where his Maiestie doth charge the *Cardinall* (after an excellent comparison of *Contrarieties* betweene the *Scriptures* and *Bellarmines* writings) that *God* and *Belial*, *light* and *darknesse*, *Heauen* and *Hell*, are not more *contrarie*, then the said *Bellarmines* estimation of *Kings*, is to *Gods*. Which, after this *Censurer* hath imboss't with a name according „ to his Custome (calling it *A PASSIONATE CON-* „ *CLUSION*) he makes a long relation of the *Reuerend* „ *opinion* that *Bellarmine* hath, and of the *high Supremacie* „ *which* he allots to *Kings*, *which* we may see (he saith) in the „ *Cardinals Booke*, *De Laicis* (for he is excellent to lengthen a discourse, when 'tis prepared to his hand, as *Iacob* was to commend his cogg'd venison when *Rebecka* had provided it.)

141. But hauing read that *Booke* (to which he referres „ vs) what shall we finde there? First, *that* the *Cardinall* „ *doth* there respect *Kings*, as much as any other, perhaps, hath „ *euer* done before him: Secondly, *that* he maintaines the „ *Authoritie* of *Princes* against *Anabaptists*, *Atheists*, and

Har. fol. 174. D.
Jewel, def. of
Apol. part. 2.
fol. 121. Addition.

Gen. 27.

Terent.

Polydor. Virg.
Angl. hist. li 3.
Aphthon. pro-
gym.

Aesop.

Resp. ad Venet.

other miscreants, &c. In both which, *Fa. Rainard* shewes himselfe what he is; for lest he should be taken in the first for *ouer-lasping* (because it will appeare that *Bellarmino*, in that theme, comes short of many Bookes both of *God* and *Men*, extant before *his*) he puts in [PERHAPS] and then what hath the *Cardinall* done equall with other men? For *THAT Word* must excuse him, if either his good respect of *Kings* come short of other *Authors*, or his base account of them exceed any other; that, *perhaps*, he respected them as well as *they* did, and, *perhaps*, not. Now sure, *M. Bellarmino*, *Quicquid rectè curatum velis huic mandes*, You haue alight vpon a worthy *Patron*, and his Maiestie vpon a learned *Antapologer*. And euen so he deales in the second. „ For the *Cardinall* maintaines *Kings* (saith he) against *Anabaptists* and *Atheists*; but he addeth not and against the *POPE*, vnlesse he ranke him amongst those whom hee calls *MISCREANTS*; and then what great matter hath the *Cardinall* done for *Kings*? Iust so much as the *Saxons* did for the ancient *Brittaines*; who freed them from the *Picts*, but inthralld them to themselves in a *seuer* seruitude. It is an old rule of *Rhetorike*, in themes comparative, *τοῦτο ἐξ ὑψηλοῦ*, to disgrace a thing by extolling it, and to aduance *that* which an encountring comparison shall debase to the lowest. Such Art hath *Bellarmino* shewed, in his lifting *Princes* vp to the skies, by embroidering their *authoritie*; but (setting the *Pope* aboue them) he doth turne them downe with a more foule disgrace; as the *Eagle* in the *Apologue* soared the *higher* with the *Tortoise*, that she might crush her in peeces with the greater fall: Yea so much the *Cardinall* himselfe confesseth, that all the prerogatiues which euer hee gaue to *Kings*, was only in refusing of *Anabaptists*, not in respect of the *Pope*.

142. But which are those mounting preeminences that he hath afforded vnto *Kings*? One is (saith the *Censurer*) „ *that the Ciuill Law of the Temporall Prince, doth no lesse* „ *binde the Subject in Conscience, then the immediate Law of*
God.

God. This is (indeede) an eminent Perogative; but is it a true position in Diuinitie, or false? (take it, for the time, but as a question asked, not now to bee debated.) If false, then without controuerſie, the great master of Controuerſies hath fondly erred in setting downe ſuch an unlimited Maxim: If true, why then doe not the Romiſh Catholikes of England obey the Temporall Lawes of the Realme, by his Maieſtie eſtabliſhed? or by what Diuinitie can the ſame Bellarmine, diſſwade the Arch-prieſt from yeelding his aſſent to the OATH, which a Statute and Law-Ciuill (confirmed by his Maieſtie,) doth inioyne? or how can the profound Antapologiſt, intitule THIS Law of a Temporall Prince ſuch an Angariation of conſcience, as neuer was impoſed vpon any Chriſtian? If that Polition ſtand firme, then haue Reſuſant Catholikes ſinned againſt God and their Conſcience, in denying the OATH: if it bee limitable by their Romiſh diſtincti- ons, then neuer brag of any Perogative that Princes haue by this Axiom of Bellarmines.

143 Well, but hee is yet more kinde, and endowes Kings with a more ſpeciall priuiledge; affirming,, *that vn- to them belongs the protection of Religion.* And is this generall vnto all Kings? firſt then, *that* Pope deluded the Kings of England, when he annexed the Title [DEFENDER OF THE FAITH] to their ſtile, as of ſingular grace, and different from other Princes; making that *affixum* which is *aduatum*; and an honour of fauour which is ſo by nature; and a reward for merit, which is an office vnſeparable from Souereigntie. Secondly, what kinde of Protectors dooth hee make them? ſurely Protectors minors; for, as if they were in their non age, they are bound (ſaith he, in that verie place) to protect no Religion but what the Catholike Biſhops (and ſpecially the HIGH PRIEST of Rome) doe teach to bee held and maintained.

144 But yet more then that,, *HE permits them Ciuill gouernment in Ciuill matters, ouer all perſons as well Eccle- ſiaſticall as Temporall.* An high fauour verelic, and Prin-

Bella. de laicis
li. 3. ca 18. pa-
rag. at. bic. er-
ror.

„ees are much beholden to him for it: but is not this an implicit *Contradiction* to the former? For how can a King defend Religion, that is, repell Heresies, suppress Schismes, and see that the Faith of Christ bee sincerely professed within his Kingdomes, and yet bee a *Gouernor* in Ciuill causes onely, and not in spirituall? can a King bee a *Protector* of that, with the violation and breach whereof hee may not intermeddle as a *Gouernour*? And is it not a shank-wor-
thy priuiledge, that hee affoordeth Kings, especially ouer *Clergymen*, whome hee submits to their *Soueraignes* onely *vi rationis*, as if *Discretion*, not *Religion* were the bond of their Dutie?

145 Why „ but this is as much (saith the *Epistler*,) as, „ reseruing Gods right to himselfe a Catholike can giue to Ca-
„ sar. First then THAT Catholike streightens Caesar more then God himselfe dooth; and this is that wherewith his Maiestie challengeth the Cardmall, for his vast difference from God in this case; who in his word hath appointed Kings to bee *Guardians* of both the *Tables*, to command and prohibit, not in *Ciuill* affaires onely, but in *Matters* also concerning Religion, saith *Saint Augustin*. Secondly, THAT Catholike is no lesse, nor better then the *Donatists*; whose opinion it was (as the same *Father* describes it) that *Princes might not meddle in CASES SPIRITVALL*. But *Salomon* (who himselfe was a King, and knew what concerned a *Souereigne* in all points, for who might compare with him? saith the *Scripture*) is of opinion that the King sitting in his Throane, dooth with his looke chase away *O M N E malum*, all kinde of euill; and I trow (saith *S. August*) that al *Heresies* and *Schismes* are an euill, I am sure (qd. he) *S. Paul* reckons them among the works of the flesh; and that speech of King *Salomon*, *Bellarmino* himselfe citeth for *Princes*, in that place where hee graceth them with that power, to bee *Protectors of Religion*.

146 Now wee haue followed him thus farre, we must retire; for this wily *Creature*, fearing lest hee should bee taken

Deut. 17. 18.

Cont. Cres.
Gram. li. 3. ca.
51.

Cont. Epi. Parm
li. 1. Cap. 7.

Ecl. 2. 12. 13

Pro. 20. 8

Vbi supra.
Gal. 5. 20

De laicis ubi
supra.

taken by the track or sent, hath *carth'd* himselfe backe againe into the 92. page and there breakes ground, where his Maiestie shewed the *Cardinall* what wrong he had done *Gregorie the Great*, in saying that hee assumed vnto himselfe the title of *Caput fidei, the Head of Faith*. In censuring whereof, the *Epistler* first differs from *Bellarmino*; for that which the *Cardinall* applieth as a personall title to *Gregorie* himselfe, this *Champion* of his referres as a locall privilege to the *See Apostolike* (which perhaps they will reconcile, by making *them* two, the *Pope* and *See*, tearmes conuertible.) Secondly, he repeates his Maiesties interpretation, refutes it not; but labours vpon the second answer, where his Maiestie said, that if the interpretation and sense which hee had giuen, would not be admitted, hee might then as well dismisse *Gregorie* (suppose hee spake in his owne behalfe, as they would haue him) as *Bellarmino* often casts off many of the *Fathers* [*minus cautè locutus est*] *he spake not verie aduisedly*, and to that purpose citeth two places. Now heeres worke for the *Censurer*, to tumble ouer a Booke, and see if hee can take the *Apologer* tripping in the *quotations*; as for the matter it selfe, that, the *Cardinal* must looke too.

147 And what hath hee found in his search? „ *That*
 „ *the Apologer cannot defend himselfe from WILFVLL*
 EXAGGERATION & VOLVNTARIE MIS-
 „ TAKING, because that speech is used but onely in one of
 „ those places, marginated by his Maiestie, and there uttered
 „ of *Lyra* a recent *Paraphrast*, not of any *Father*. But hee that
 reades the place, shal finde both an explicit contradiction, and
 a double trans-fixion, like that stroake of *Phinees* (for force,
 not for zeale) pearcing with one speech through two at
 once. For in the verienext precedent *Paragraph*, *Lyra*
 (saith the *Cardinall*) is of no such authoritie, as that wee
 should oppose HIM *omnibus antiquis Patribus, to all the an-*
cient Fathers: presently in the next words, without doubt
 (saith *Bellarmino*) *Lyranus Hieronymum sequitur, Lyra dooth*
 follow

Nomb. 5. 8.

Bellar de Rom.
Pontif. li. 2. ca.
 10.

De Christo. li.
2. cap. 2. ad se-
cund.

follow Hierom in that his opinion; there's the Contradiction: for how could Lyra thwart A L L the Fathers, when hee had what he said from Saint Hierom. Secondly, hee had Hierom for his Author, in saying as hee did, although therein hee spake not so *advisedly* (saith the Cardinall) whereby hee strikes them both at once; and Hierom rather then Lyra: for if Lyra spake *unadvisedly* (having what he spake from Hierom) Hierom was much more *unadvised* to vtter such a thing of his owne head. Briefly, was the opinion Orthodox, and true? then was not Lyra to bee blamed: was it vnfound and not iustificable? then was Hierom touched by the Cardinall, and not Lyra. In the other place, the verie words [*minus caute* &c.] are not at all, but the sense of them to the full; for Bellarmine saith there, *that some of the Fathers doe sometimes erre*, that is, *speake unadvisedly* or worse, and that therefore *hee followes them not in their singular opinions, when ONE crosseth the rest*; & I trow that *singularitie* is either an *unadvised*, or a wilfull error. Where is,, now,, *the Apologers VOLUNTARIE MISTAKING?* the places for quotation, and the speech for substance, beeing truely alleadged.

148 Yea, but,, *it is a WILFVLL EXAGGERATION, so say that hee doth it OFTEN.* And to exaggerate a truth iustificable against an aduersarie, is no fault either in Rhetorik or Divinitie; and that it is a truth, a little paines shall bee taken (seeing this Champion of his doth exact and challenge them) to cull out of his workes some few places, to shew his frequent refection of the Fathers, with worse then *Minus caute*.

De Christo. li. 2.
cap. 22.

ibid parag.
Quart.

149 In one place he casts off Theophylact and Euthymius together, for *making vnfit answers, & giving Solutions not to the purpose*; & the first of the, a little after, with some disgrace; both by coparison, that Fathers more learned, holy, & ancient then he, were of another minde; & with scorne also, *non dubito quin ridendus sit ipse*, himself no doubts will bee laughed at if hee swarne from their opinion. But it wil be said, perhaps, that

that hee being a *moderne writer* (not past 800. yeres standing) might bee so shifted: But *Iustin Martir, Irenaeus, Epiphanius &c.* HEE will regard, if THEY come in his way; it may be so, for of them three hee saith, *Non video quo pacto ab errore defendere possimus*, I see not how wee can possibly defend them from an error: neither can *Tertullian* (whose antiquitie may not be excepted against) free himselfe; for *Tertulliano non est OMNINO habenda fides in hac parte*. In this case *Tertullian* is not AT ALL to be credited, saith the *Cardinall*. Else-where of *Saint Hierom*; hee seemeth (saith *Bellarmino*) not to be verie constant to himselfe for that his opinion. In another place *Hierom* seems to be of that opinion, which is a false one, and shall in the due place be confuted. Else-where, hee crowdes three of them vp together, verie curiously: *Tertullian* (saith he) was an *Arch-Heretick*, *Lactantius* slipped into many Errors, and studied *Tullies* workes more then the *Scriptures*: as for *Victorinus*, though a *Martyr*, yet he was no *Scholler*. Briefly, take them altogether: who knoweth not (saith he) that the *Fathers* had the gift of interpretation in an excellent manner? and yet, **CONSTAT, it is MANIFEST**, quosdam ex precipuis, that **SOME** of the **CHIEFE** among them haue erred in some things, non **LEVITER**; and that is more then *Minus Cautē*, to speake *unadvisedly*. Now these are but a few among many, and that in one of his *Tomes* onely, which notwithstanding (for good reasons) might stil haue been suppressed, but that the *Epistler* would needes (according to the *Proverb*) *anagyrum commoneo*, haue this mixen stirred, which was neither much to the purpose in hand, nor for the *Cardinalls* credit; who is obserued to vse the *Fathers* as it was said that *Solon* vsed his friends, and that is no otherwise then *merchants* vse their *figures* in accounts; for thousands if they please him, for *Ciphers* if they crosse him.

150 But heere againe the *Vermin* hath out-stript vs, and is scudded as far as page 108. where his Maiestie set-

X x

teth

Lib. 1. de Beat.
Sanct. ca. 6.

De Pontif. Rom
lib. 4. ca. 8.

De Cler. li. 1.
ca. 15.

De Pontif. Rom
lib. 1.

De beatitud
sanctorum, li. 1.
ca. 5.

De verbi dei in
terpret. li. 3. ca.
10. para. Discept.

Erasmus ex
Aristoph.

*De laicis. li. 3.
Ca. 7. parag. Ec-
cis.*

teth downe the *base* and *meane* stiles and titles which *Bellarmino* giues to Kings; and the first is, *that Kings are rather slaves then Lords*; which charge by his Maiestie, the
 „ *Censurer* (according to his custom) calles an *outragious*
 „ *proposition, an intemperate accusation, & a shameful*. But how
 doth he confute it? euen like a vaine & frapling surueyor,
 who taking vpo him to make a *terror* of some mans lands,
 describes the *scituation*, & discourses of the quality of the
 grounds and meadowes that lie about it, but of the con-
 tents of the land *it selfe*, hee saies nothing: for after the *E-*
pistler hath spent three whole numbers, to tell vs what, „ *ex-*
 „ *cellent Arguments* *Bellarmino* hath made in two or three
 „ *Chapters* **T H E R E - A B O U T S** to confirme the *authori-*
 „ *tie of Kings against the Anabaptists*: (but in no case a-
 „ *gainst the Pope*) and of the *Differences of Seruitude*, with
 a great deale of such stuffe; to auoide the *imputation* it self
 laid against the *Cardinall*, he saith not a word; but *bootes*
 at it, as if there were no such thing: which, if it bee not
 there to bee found, let the *Reader* iudge. For the *Cardinall*
 first laying his diuision of a two-fold *Subiection*, *Ciuill* and
Despoticall, this last hee saith to bee *propria seruitus*, the *true*
 & *proper Seruitude* or *Slauerie*: then shewing the difference
 betweene these two; that the *politicke subiect* serues for his
owne commoditie, not for others, but the true note of *Seruite*
subiection is to *serue for another*, not for his *owne benefit*; vpon
 these, the conclusion which hee inferreth is, that if there
 bee any *seruitude* in a *State Politicke* (as there must needes)
 the *King* ought to bee called *proprie seruus*, and his reason
 is, *because hee serueth not for his O W N E benefit, but for O-*
T H E R S. Now lay these together; **H E I S P R O P E R -**
L Y a *slave* or *vassall*, which serueth for an **O T H E R S** *com-*
moditie, **N O T** for his own, but a *King* serueth **N O T** for his
O W N E, but for his **S Y B I E C T S** behoofe; Ergo. What is this
 the but to conclude Kings to be *mancipia slaves* in the right
 kind, vpo his premised diuision & difference, if it be right.

151 The second is, that Kings are not subiect onely

to

to Popes, to Bishops, to Priests, but euen to Deacons.
 „ This is Saint Chrysostoms (saith the Epistler) not Bellar-
 „ mines. That's not so, though the Cardinall wil needs fast-
 en it vpon him. The particular instance which followeth,
 of keeping men (though of the highest place and condi-
 tion) from the Communion, because therein the Deacons
 power goeth beyond Kings, this indeede is Chrysostoms,
 but the preamble generall is Bellarmines, when hee saith,
 that Chrysostome doth subiect Kings euen to DEACONS.
 Therefore vnto him may the Poets verse be applyed,

Hom. in Math.
83.

At male cum regis incipit esse iuu.

Martial.

Chrysostoms speech was good, as it is confined by him to
 such an high Ecclesiasticall function; for no man euer
 denied, that Priests had more authority then Kings in such
 Cases of ministeriall dueties; but is the conclusion there-
 upon sound or honest, therefore Chrysostome maketh Kings
 inferior to Deacons? yet this was Bellarmines Sophistry to
 put in the words of Chrysostome, *Si indignè adeat, cohibe et
 coerce*, as if that holy Father had meant indefinitely of any
 morall access, or coercion ciuill; whereas he onely spea-
 keth of comming to the Lords Altar or Table to receiue
 the Communion: if THEN the Priest know the King to be
 a notorious, and publikely scandalous sinner, and conti-
 nueth therein, to the offense of God & the church, without
 repentance, he might in that case, and for that time for-
 beare to minister vnto him. But that Bellarmine meant in
 all cases whatsoeuer, is manifest by that speech, which (out
 of Saint Augustine) hee citeth in that verie place, that Mo-
 ses was therefore a Priest because hee was the greatest, nam
Sacerdote nemo maior, for no man could bee GREATER
then a Priest; which, as propounded by Bellarmine, he that
 reades it would thinke that Saint Augustine abased Kings
 belowe Priests in all things (a conceit, which was euer
 farthest from that holy Father) and yet, *distingue tempora*,
 at that time (in Israel) it was true, before there was a King
 for hereditarie Succession: for as the same Father sheweth

In Psal. 98.

De vita Mart.
cap. 23.
Dialog. li. 2. ca.
7.

else-where, the State of *Israel* was then to bee intituled *Regnum Sacerdotale*, a *Priestly Kingdome*.

152 And yet thus doth he also shift off the *third* place, which is, *that an Emperor must content himselfe to drinke after a Bishop*, yea, *after his Chapleine or Deacon*; for, *this* also the *Censurer* transmits to *Sulpitius Senarius*, from whome *Bellarmino* fetch't it. And true it is, that *Sulpitius* so sets it downe; but hee that reads the storie, how *Martin* the Bishop of *Tours* caried himselfe in his outward behauiour toward that *Emperor*, as also toward the *Queene Augusta*, suffering her to stand & waite vpon him all supper time; to fill him his drinke; to minister water to his hands; to eat of the remainder which hee left; and in the meane time, the *Bishop* to sit in his chaire, & permit all this, with many other such passages; would rather thinke that *Sulpitius* described a *Sullen* and a *Surly Prelate*, then either an *humbled* Christian, or an *humble* Saint: first therefore to the storie, and after to *Bellarmino*.

153 *Bishop Martin* beeing at a feast with the *Emperor*, a seruitor at the mid-meale (according to custome) offers a bowle of Wine to the *Emperor*, who commands it to bee first reach't to the *Bishop* which sat next to him in a chaire, hoping to haue receiued it from the *Bishops* hands againe; the *Bishop* takes the Cup and his full draught, and passing by the *Emperor*, *Dukes*, and other ghefts of high place, reacheth it to his *Deacon*. A mannerly *Prelate* surely, both to drink afore the *Emperor*, & to balke him after; but the reason added by the *Historian* is notable, *Nullum existimans digniorem qui post se biberet*, because hee thought no man there more worthy to drinke after him then the *Priest*: and no meruaile, for *Saint Paul* had taught them both that rule, *honore inuicem praeuenire, to out-stripe each other in giuing honor and precedence*: and else-where, *that euerie man esteeme an other better then himselfe*; for questionles, the spirit of God sets him out for an example of admirable approbation that said of himselfe, *Stand apart, come not neere me, for I am holier*

Rom. 12. 10

Phil. 2. 3.

Esa. 65. 5.

belior then thou. There's the Story, But what's this to Bellarmine, for he must take it as he findes it?

154. Doubtlesse, it argueth his extreme base account that he makes of Kings, euen in recounting this Story, and especially as he hath plac'd it: for, hauing vrged two Arguments before out of Scriptures and Fathers, to prooue the inferioritie of Kings to Persons Ecclesiasticall (how well applied, this is no place to examine, the Christian Reader may there iudge) he addes a third, which is drawn from the behauiour of Bishops & Kings (so he marshalleth them) each to other; first, how Fabian the Pope excluded Philip the Emperor from the Communion at Easter; Secondly, how S. Ambrose made Theodosius the Emperor doe publike Penance in the Church; and the third is, THIS of Bishop Martin and his Chaplaine, thus vnclinnily vsing the Emperor at his owne board, openly: and all these to shew the Subiection (as he calls it) of Kings to Ecclesiasticall persons, and that of the meanest Order. Wherein the Cardinall discourreth his minde, that not in Spirituall Offices of the Church alone, but euen in Ciuill behauiour, Kings are inferiour to Priests; else, as he did cite the Story to shew what was done, so would he either haue censured the Bishop for that proud fact; or at least haue reprooued the Historian for rendring such a reason, so vnchristian and so vnsauourie: but citing it for a prooffe, and not confuting it for a surquedrie, he reuealeth the base conceit he hath of Kings.

155. To all this, what saith the learned Censurer? As if either the Cardinall had appointed him to be the Apologies Godfather, or as if hee had taken Adams Office vpon himselfe; he thinks it enough for him to giue Names to euery Instance as it passeth by; and this hee calleth, A

„ VIOLENT INFORCEMENT, which will bee found to be a naturall and necessarie deduction: for if the Bishop did well in preferring his Chaplaine before the Emperor, (and the Historian gaue a good reason thereof, because hee thought none of the companie more worshie to

Gen. 1. 19.

pledge him) and *Bellarmino* inferre this as an Argument, to shew the meane account that *Kings* are of, in respect of *Priests*; and not declaring his dislike in the least circumstance, it is a necessarie consequence, that he prefers the meanest *Deacon* before the greatest *King*, even in Civill comportments. Had *Bellarmino* excused the *Bishop*, that his S O doing proceeded of modestie (as not presuming to drinke, either to the *Emperor*, or those great Personages) this had beene well, but then it had beene no good Argument to his purpose: had he therefore taxed *Sulpicius* for his vaine aitiologie, and that reason given of the *Bishops* proud thought, so had he rid himselfe of this imputation; yet then the example had not fitted his intent: but both he and his fellow *Cardinall* cite and recite the *Storie*, as in a glorious triumph over *Kings*; for *Baronius* premiseth this *Storie*, and that vsage of the *Bishop* towards *Augusta* the *Queene*, with a *Non pratermittenda*, that in no case they must be concealed.

*Baronius, anno
Christi 386.
n. 21.*

156. The fourth place is, that *Kings* have not their authoritie from God, nor his Law, but from the Law of Nations; in repeating whereof, the *Epistler* STRIKES as if hee
„ saw a Monster, and cries out, GOOD GOD, and will
„ not a man blesse himselfe to see such dealing? True, *Fa. Parsons*, he would indeed, and desire to bee blest from such a Doctor; who, being a Christian, should write so impiously; and a Divinity-Reader, should speake so unlearnedly. But why doth the *Censurer* thus exclaime? Are they not *Bellarmines* very words; or are not the place truly quoted? In the first; *Secular Principalitie is ordained by men, and hath his being by the Law of Nations*, saith the *Cardinall*. In the second place, *Orbis terra*, 'tis within the compasse of the inferior Orbe, from whence is given to *Kings* that power which they have. Now where is the CALUMNIATION to bee deseried, which the *Antapologer* talks of?

*De Pontif.
Rom. l. 1. ca. 7.
parag. Præterea.
De Clericis
ca. 28.*

157. „ *Bellarmines* meaning (saith he) is mistaken; for
„ thereby

„ thereby he vnderstandeth the different formes of gouernment,
 „ not the power it selfe. They which read *Bookes*, vse not to
 lift *Riddles*; the words are plaine; if this be his meaning,
 he dissembles it. But it is manifest, that this is not his mea-
 ning; for he doth not say, the diuers formes of secular
 Principallitie (as to be an *Emperor*, or *King*, or *Duke*, ac-
 cording to the custome of seuerall Nations) are by *Mans*
Ordinance; but simply and indefinitely, *Secular Principa-*
lity is from men: and in the other place, *Kings haue THAT*
POWER which they haue (hee saith not the forme of the
 regiment, but the Power it selfe) by humane constitution;
 which is flat contradictorie to the Apostles theorem, that
 there is no power but of God; and to our Sauours negatiue
 vnto *Pilate*, *Thou couldest haue no POWER, except it were*
giuen thee from aboue: which place meeteth both with the
Cardinall, and his learned *Interpreter*: for did *Christ* speake
 there of *Pilates Power* simply (that which *Pilate* before
 mentioned, his power to loose, or crucifie) then is *Bellarmines*
 gone, who saith, that *Secular Principality is from men*: did he
 speake it to him as he was *Deputy* then vnder *Caesar*, and
 appointed so by the *Emperor*? Yet euen that his *Deputy-*
ship, saith *Christ*, he had from aboue; there's the *Consurer*
 gone: Yea: both of them speake contrary to the light of
 nature, for blind *Homer* could see and say *ἡ δὲ δύναμις ἐστὶν*
 that honour and principallitie (what name soeuer it beare, or
 what power soeuer it haue) is of God. And if *Bellarmines*
 meaning should be as his abettor makes it, could the *Car-*
dinall haue said any lesse of the meanest Office in a Citie,
 that the execution of his authoritie is from God; but to bee
 that Officer rather than an inferiour, that is from Men?
 So to be a *King*, and not an *Earle*, by the *Cardinals* rule is
 from men; but being a *King*, to rule and gouerne, that's
 from God. Where is then that other image wherewith *S.*
Augustine graceth *Kings*, different from other *Christians*
 and *Magistrates* subordinate? If not as he is a *King*, but as
 he hath power thereby to doe this, or prohibit that, so
 much

Rom. 13.1.

Ioh. 19.11.

Iliad 60.

Tollet. in lohā.
19. 11. annot 4

Prouer. 8. 15
16.

much the meanest *substitute* Officer in a State hath within his compasse, euen the *Sericant* that arresteth a *Felon* or a Debtor : therefore one of their owne ranke and sort (a *Cardinall*, and once a *Iesuite*) adiudged better, in saying, that in euery *Gouernor* there is *potestas auctoritatis* and *facultatis*; his *auctoritie* titular, whereby he is denominated either *Emperor*, *King*, or *Duke*; and his power *executive*, either to loose or binde, to condemne or free : and both these (saith he) our Sauour told *Pilate* he had from aboue; and yet we know that *Pilate* was then but *Casars Deputie*, and at his appointment.

158. And had the *Cardinall* either *true Religion*, or *Christian Policie*, he would not haue let fall such speeches. *Religion*, because the wisdom of God it selfe hath said, *By M E Kings reigne*, both as they are *Kings*, and as they *reigne*; their *title* and their *power* both by *mee*; as they are in that place in seuerall names distinguished, *Kings*, *Consuls*, *Princes*, *Statesmen*, *Iudges*; all of them for *Office*, for *Power*, by *M E* they are. *Policie*, for is this the way to make *Kings Nursing Fathers* to the *Church*? or to winne the fauour of *Princes* to *Church-men*? For, if to be *Christened*, bring *Kings* into such *Slauerie* vnder *Priests*, whether one or moe, *Pagans* haue more *libertie* (and that is deare to *Princes*) they will rather remaine *no* children of the *Church*, then be *Slaves* in the *Church*. And can *Princes* either truly loue *them*, or desire to aduance *them*, who, being in place, shall be the chiefe to *abase* them?

159. There is no *King truly* a *Christian*, which will not afford both *Bishops* and *Priests*, in their places, their due respects, knowing them to be *Gods Embassadors*, and his *Vice-gerents* in spirituall functions; but if it once come to *counter-mastring*, and *depressing Kings* to *Mens* ordinance, the meekest of them all will say (as the damme to the curst heiffer). *Haue I giuen thee hornes so gore my selfe wuball?* And therefore who can blame his Maestie, if (as the *Epistler* saith) his conclusions be *passionate*, when he reads such

A Letter *diffuasive* to the *Arch-Priest*, from acknowledgement of his allegiance to his Majesties *Right* and *Royall* *authoritie*, sent from a man that broacheth Positions so meanly respecting (yea so contemptibly *abasing*) the Souerainty of Princes.

160. But let the *Reader* take comfort, for the *Censurer* sets him downe heere to breath himselfe, and professeth, that he is weary to wade any further in these *Objections*. And he may be beleeued in all respects: first, for his *lassitude*, hauing (as the *Prophet* speaketh) taken a great deale of paines to doe wickedly; and feeling within himselfe angustian spiritus (which is the fruit of such toile) he preuents the time, and vttereth that in a figure of *Rhetorike* by himselfe alone, which (without repentance) else-where, with gnashing of teeth hee must pronounce among other company, *Lassati sumus*, We haue WEARIED our selues in the way of wickednesse and destruction: Secondly, for *Wading*, it is as fit a tearme to expresse his shallow passages, as hee could deuise; but if his treading so ouerly hath wearied him, how would hee haue beene tired if he had dū'd into the depth of those points, which he hath thus but waded ouer? Thirdly, for the *Objections*, in the front of the *Apolo-* *gie* 'twas told him, he should meet with *Wedges* too deepe and strongly driuen, for his *light tripping* or *shallow wading* pace to finde, much lesse to remooue; which made him, of *many* Propositions to tracke but *four*: and yet for all his wearinesse, because he will not seeme to be tired downe-tight, he cannot leaue, but hee must fumble and tugge at three of the rest at once.

161. The first whereof is that Proposition of *Bellar-* *mines*, that *Church-men* are, as farre above *Kings*, as the *Soule* is above the *Body*. And what is the name which the *Onomasticall Censurer* giueth vnto this charge by his Ma-
jestic? *A meere Calumination*, for it is *Nazianzenes*, and
not *Bellarmines*. The contrary is true; for *Bellarmino* cites *Nazian*. but misse-applying him vpon wrong trans-

Jerem. 9. 5.

Sap. 5. 6.

Ibid.

Triplex
Cuncti.

Nicetm.

Nehem. 8. 5.

Apologes.

lating, and not rightly vnderstanding him, hee makes it his owne. For *Nazianzens* comparision of the *Soule* and *Body* is not personall, betweene him selfe and the *Emperour*, (if it were the *Emperor* to whom he spake, or rather a *Deputie* sub-ordinate, which is the opinion of the *Greeke Paraphrast*) nor betweene their two *Iudiciall powers* (the *Imperiall bench* and the *Bishops consistorie*) as the *Cardinall* would haue it, and an other *Cardinall* (*Allen* by name) doth say it and vrge it: but a power *spirituall* only in the *Pulpit*; and so farre forth as *Freedom of speech* extendeth it selfe in *preaching of the word*; which being the *power of God vnto Salvation*, the *highest* must submitt himselfe vnto it: the word *Causa*, which is vsually translated his *Tribunall*, being no other but that which *Ezra* had when he read the *Law*, that is, the *Pulpit* wherein *Nazian.* preached, and out of which he spake at that time; for so, both the *Septuagint* doe call that wherein *Ezra* stood, and *Nazian.* vsed it in that sense, as in many places, so in his *Apologes*; where, complaining of the forwardnesse of some that thrust themselves into the *Ecclesiasticall Function*, hee saith, that before they be thought worthy to come into *holy Orders*, they strue and croud about the holy Table, & *the Causa*, and challenge vnto them selues the possession of the *PULPIT*; which was the *Tribunall* that *Nazianzene* in that *Allegorie* meant: and so it is of all *Bishops* and *Pastors*; for that is the place indeed where the *Bishops* *Monarchia* (that is *Nazianzens* word) his power and authoritie is most eminent, and should be most preualent.

162. Now what is this to the *Comparative Superioritie*? A word not mentioned by *Nazian.* for the *authority* which he there describeth, he saith not to be *superior*, but *greater* or more absolute, as the *Doctrine* of the *Gospell* deliuered by *Bishops* and *Ministers* in the *Pulpit* (which he calleth the *Spirit*) is more *mighy* and *perfect* then the *wrath*, *revenge*, and *desire* of punishing, and such other *carnall affections*, which in the *great man* there present were *predominant*, and

and that great *Divine* in that place calleth *flesh*; and is no other but an allusion to that Text of *S. Paul*, *That the weapons of our warfare are not carnall but mighty (through God) to pull downe holdes, and cast downe imaginations, and euerie high thing that is exalted against the knowledge of Christ*: and therefore the *Cardinal*, in citing *Naxianzen*, as making there for a personall preeminence, abuseth the Reader, and misse-leads the *Epistler*, who takes what he writes, out of *Fathers* vpon trust, and at the second band.

2. Cor. 10. 4.

163. The other two places he shuffles together; first, *that Obedience due to the Pope is for Conscience sake*; and the second, *that Obedience due to Kings is only for certaine respects*: which the *Epistler* very learnedly would make but ONE; for his *Logique* doth teach him to put two *antitheses* flat opposite assertions, into one *Categorical* proposition; and yet he grants the first to be true, the other hee tearmes *Calumnious*. The truth of the first, he grounds vpon the Apostles precept, *Obedite Praposis vestris*; a Text well applied, if once he could prooue that the *Pope* were indeed one of those *Praposis*, whom, as a *Pope* (that is, *Immersall Pastor*) they neuer yet could defend to bee *Praposis*; either as Gods Ordinance by *S. Paul*, or as by *S. Peter*, *humana creatura*; neither *Scriptures* authorizing him, nor *Fathers*, nor *ancient Councils*, nay, not at all their owne *Writers* so approouing him. The other, *his watching for Soules*, God wot it is the least part of his care, not so much as in the King of *Sodom* sense, *Giue mee the Soules*, (that is, the persons) *take the rest to thy selfe*: for he inuerts the speech, and, *Giue me the OTHER things* (saith hee) and take *SOVLE* and *Body* too, who list. *Simony*, either carnall for affinitie, or pecuniarie for ready pay, shall make *Boies* be *Bishops*, and *Idiots* accumulate *Dignities*, and *Strangers* (which shall neuer approach) to heape *Benefices* in forraime parts (*ans nombre*): and this is the watchfulnesse which that grand *Grogorian* hath of the *Soules*, or the care that he hath of account which he must giue for them.

Heb. 13.

Rom. 13. 2.
1. Pet. 2. 13.

Gen. 14.

Vide Bernardi
ad Eugenium.
& Aluar: Pelagii in de
Planctu Ec-
clesia.

2. Sam. 17. 10

De Cler. lib. 1.
cap. 28. parag.
Sit igitur.Ibid parag. se
cunda propo-
sioIbid.
Ibid.

Ibid.

Parag. Tertia.
propo.Parag. Respon-
deo negando.

164 The other, of Obedience due for certaine R E-
SPECTS (which he calsthe Calumnious Assertion)
makes him, amazed at the Conscience of the Apologer for
quoting a place where there is no such thing. With what eyes
doth this mā look, who being in a groaue, can not see wood
for trees, nor respects, in a Chapter which hath nothing else
in it? wherein there are at least as many, and one more,
then the son of Haraphah had toes on a foote, or fingers on a
hand. In causes **ONELIE TEMPORALL** Cler-
gie men are bound to obey Princes, there's one respect. To the
publike Lawes of the Prince, their obedience is bound, so that
THOSE LAWEES CROSSE NOT the Church
Canons, there's a Second. Or that **THEY** make not A-
G AINST the Clericall Function, there's a Third, Tho'se
Politicke Lawes must bee **DIRECTING** onely, not infor-
cing, that's a fourth; and yet to those directing Lawes the Cler-
gie is not bound by an obedience **COACTIVE**, there's a fift.
their obedience is so tyed, that though they **BREAK**
those Lawes, yet they may **NOT BEE PVNISHED**
by the **CIVILL** Iudge, or **OBEY** if summoned to his Audi-
ence, there's the sixth, Tho' Clergie is not bound to obey
Kings, longer then Kings are **THEIR SUPERIORS**,
and that is so long as **THE POPE WILL**: for whome
HE EXEMPT they are all **FREE**, that's another.
Reckon them now, and it will appeare they make vp the
number of **Mary Magdalens Denills**, whereof shee was freed
by our Saviour; but so will not Bellarmine of these, as long
as hee hath either the **Papacie** in his hope, or **Poperie** in his
heart, or **controneries** in Print.

165 „ **Odious matter**, the Epistler cals them; and iust-
ly too; for God and good men detest such **assertio**: but
„ **fraudulently laid together** (saith he) **to make Catholikes**
„ **hateful**. Tis labor not fraude to bring scattered propo-
sitions into one **Synopsis**; the **hatefulnesse** is in the **pestiferous**
Assertion, not the **industrious Collectio**: If there be fraude, it is
in the **Cardinals dispersion**, that the **thin conueyance** may

not

not so easily discover the *contagion*; & *malice* with all, that euerie place may haue some *poisoning* infection. His Maie-
sty hath heerin done what God himself threats, *things acted*
in secret & in seuerall places, Ordinauit in Oculis, he hath
brought them into *one view* together, and placed them in
order to *their* confusion and torment.

Psal. 50. 21

165 „ But to whom do they make *Catholikes* odious?
„ Surely „ *to him unto whome they desire, most of all men vn-*
„ *der God, to yeeld most satisfaction, for their Temporall due-*
ties, saith hee; — *Credat Iudaei Apella*, vnlesse they vn-
derstand *Temporall* for *Temporarie*, that is, till they may
haue a *fit* season, and place (as a *vault* vnder a *Parliament*
house) or that they may be *strōg* enough to make their par-
ties good. Otherwise it may bee said to them, as a learned
Knight said of his wife to his man, with whome he found
her too familiar, and heard her professe that she loued the
fellow aboue all men, *Belieue her NOT Sirrba* (quoth
the Knight) *Sh-e hath told ME so an hundred times ere*
now. The Law presumes euerie man to bee good, till hee
bee apparantly naught; but when *facts* haue beene eu-
dent to the contrarie, the fairest words, as they couer the
deepest *treacherie*, so haue they not with wise-men the ea-
siest passage for credence: and therefore the same Law pre-
sumes him to be still naught, in *that* kinde, who hath been
once tainted with a crime.

167 But „ *matters are made worse by these make-base Mi-*
„ *nisters, who put daily Iealousies in his Maiesties minde, a-*
„ *gainst vs*, saith this *Censurer*. They are *Make-bates* in-
deede, that haue *instly* made his Maiestie not *iealous*
through *fear* or *suspition*, but *zealous* to enact prudent
lawes, and *warie* to prouide for *his assurance*; but *tho's* are
Iesuits, the principall *Bontefaux*, and incendiarie *make-*
bates, through all Christendome; who laying *fuell* to fire
(which is *Salomons* resemblance of such dispositions) with,
their *Doctrin* kinde, and with their Counsell inflame
both the mindes of Princes in *iealousies* each of other, and

2 Paralip. 19.
11.

Homer, id. v. 9.

Pro 16. 10.

Pro. 30. 25.

2. Reg. 6. 9.

10

Ezech. 2. 10.

the naturall subiects with *disloyal* conspiracies against their lawfull *Soveraignes*. Ministers in *England* haue other studies then State-bulines, they confine themselves within the *Scripture* limits, which hath prescribed *Amariah* the Priest for Gods matters; & *Zabadiab* the chieftaine for the Kings affaires; who needes no *Ministers* to incite his affections, nor deserue falsehoods: the *Apology* sheweth that hee can vnderstand *Bellarmines* positions without an interpreter; and the Iesuites *Duratean-Horse* (the VAVLT of GVN-POWDER) hath taught him *Epicarmus* his rule, to beware how hee trusts. He is no such *Novice* in gouernment that hee neede bee instructed, nor hath such weake *Spirits*, that they should bee excited. *Divinatio in Labijs Regis* (saith *Salomon*) and experience sheweth both that Hee can by *Prophecie* discover intended Treasons; and that hee will not sticke (in *Iustice*) to turne the *Wheele* over the offenders. Notwithstanding, if *Elisha* doe knowe of any *ambush* laid for the King his *Master*, it is his *duie* to reueale it, and the Kings *wisdome*, to credit HIM, and anoiide IT: and if it mooue the *Aramie* to indignation (as it doth this *Volush Broode* to regret) that his Maestie hath such *Watchfull Shepheards*, the matter is not greate nor the wonder strange. But *Vespa facit*, hee hath now cast his *sting* & left it in the *Apologie*, which makes him end like a *Dorie* in a verball *Epilogue*, ful of noise and *buzzing* terror: and this in great Letters hee entitles

The Conclusion.

168 Wherein there are as many *pangs* of diuers passions, as there are *Numbers* of vncoherent *Sections*; as if hee would haue it to bee resembled for the first, to *Ezechiels* Roll (as the *Vulgar* readees it, and some of their owne interpret it) wherein there were *Lamentationes*, & *Carmen*, & *va*, a medly of varieties consisting of *Laments* of greeke, and *Songs* of praise, and *threates* of wrath: but a man would thinke, by thus writing, hee were an other *Novatus* (as *S.*

Cyprian

Cyprian describes him) *Sape blandus ut fallat, aliquando sa-
nus viterreat, semper curiosus ut prodas, nunquam fidelis ut
diligat*: Sometimes he *glaners* palpably; presently he *mi-
naces* with terror; chisloones he *praises* vncharitably; by
and by he *insults* with disdain; anon he *complains* lamen-
tably. Now he is vpon Mount *Gerazim*, and from thence
he *blesses* our Soueraigne; instantly vpon Mount *Geball*,
and from thence he *cursets* our Religion. Heere he braues
it like a *Souldier*; there he flatters like a *Parasite*; anon he
weepes like a *Crocodile*; euery where hee speaketh in the
idiome of a *Traitor*.

169. First, he lets flie at the *INSTIGATORS*,
so called by him, but names not who they are; sure by his
own description of them, they must needs be honest men:
for he saith, *that the principall and chiefe Mōors of them
are in generall hatred with both extremes of opposite in Reli-
gion* (that is, the *Puritan* and *Papist*.) Certainly, happy
men are they; for it seemes they hold a middle course,
which is both the safest and best:

Est virtus medium iitiorum utrinque redactum:

The *meane* betweene two *extremes* is vertue. *Herod* and
Pilate at opposite iarre each with other, and yet both con-
spiring against *Christ*, argue his innocencie to be the greater:
and excellent actions are *heereby* commended, saith
the *Philosopher*, when nothing can be added or taken from
them; a moderate tracke betweene a *superfluitie* and a *null-
itie* of Ceremonies, shewes the most religious *Conformitie*
to Scriptures, and *Vniformitie* in a Church. And such, it
seemes, is the case of these *Instigators*.

170. Yea, but *these men are interested in the Rapines
and Spoiles which their rauenous Pursenants daily bring
them home*. This, if a true challenge, is a shrewd impu-
tation; if false, a diuellish Calumnation. *DIVINES*
they be, of eminent place and note, which vse these *Pur-
senants*, as publike Officers for search, and forfeiture of
Superstitious Reliques, Vessels, and Vestiments, where-
unto

Epist. 8. lib. 2.

Deut. 11. 29.

HORACE.

Est. 2.

unto by iust authoritie they are warranted by Statute; not with any intention of appropriating them to priuate vse, for increase of their wealth; *this* is a base conceit of a *Malitious Fugitive*; it is farre from *their* thought, who are known to be more religiously wise: For first, *THIS*, they are assured, would make them too openly liable (in the mouth of the Aduersarie) to *that* imputation of the *Apostle*, that they did *seeke their owne*, and not *that which is Iesus Christs*. Secondly, they know, better then any *Iesuite* can instruct them, that *Mammons* Seruice is the basest of all other, especially when it comes in a *religious* habit. As for other goods, whether of *Money, Plate, Vtenfils*, &c, they are not in those searches medled with; if any be (as what man can answer for the particular facts of all inferiour Officers?) who so doth it, as he vtterly peruerteth the true meaning of those eminent persons, to whose trust our most *Religious Soueraigne* committeth those affaires: so, vpon due prooffe, he is seuerely punished, and the goods safely restored. And therefore so deepe a charge, till it haue stronger euidence, must passe (with the like) for an *impudent Slander*; and that it is none other, *Fa. Parsons* his silence makes it very probable, who is knowen to be a man, neither so tender of mouth, nor so charitable in heart, but that, if he could name the parties, hee would proclaime them, though they were the greatest.

171. Now he is at his *Praiers*; first, for his Maiestie, „ *that his eyes may be enlightened, to see what Inconueniences* „ *(many and great)* *may ensue such violent courses*. His Maiestie knowes how to pray for himselfe, and desires none to pray for him that loues him not; his precept in this case is the same with *Tertullian*: *Esto Religiosus in Deum, qui vis illum Imperatori Propitium*: Let him first bee Religious to God, that will haue God Propitious to his Prince: and his *Praier* in this kinde is the same with *Dauid*, *Lord open thou mine eyes, that I may see Mirabilia Legis, the wondrous things of thy Law*; as for *Terribilia Gregis*, the threatned feares of

Apolog. cap. 34.

Plin. 18.

of a Male-content and a Treacherous band : his *eyes* are piercing enough both to *discover* them, and to *reconer* himselfe from them. He is not (as *Elisba* his seruant) able only to descrie an host of *Aramites* beleaguering, and not an Armie rescuing ; but both together, as a treacherie enuironing, so *Gods* host at hand for defeating that danger, and defending him. As for these minaced *Inconueniences*, they can be no greater then some of his Royall Predecessors haue felt, for *disturbing* their State, and *assaulting* their life ; and his Maiestie also in his time, for *treasonable* surprises of his Sacred Person, with his hopefull issue, and for vtterly extinguishing (though with fire) in a moment, the brightnesse of his glory, the glory of his Succession, and the succession of any settled good in the future State. (For present there should none haue beene.)

2.Reg.6.15.

172. But what is the great *Inconuenience* to be feared, or lamented ? A pitifull thing to see an house diuided with-
 „ in it selfe, beating, hunting, and pursuing one each other ;
 „ and a greater sinne to cast in Oile to augment the flame. Doubtlesse, heere's an *Allegorie* learnedly followed ; for what hath *Oile* to do with *beating*, or a flame with *hunting* ? But to the point : The *Diuisions* of *Ruben* are great thoughts of heart, saith *Deborah* in her Song ; and fraternall factions are both dangerous and lamentable : but when the cohabitation is treacherours, and the concordance vnfaithfull, safer is a *pursuing* Separation, then an *intestine* falshood ; and better is an *open* diuision made by the Prince, then a *tolerated* coalition of mindes diuided from the Prince. I came not to send Peace, but a Sword, saith our *Sanionr* ; and therefore happy is that *Diuision* whereby Religion is preserued from mingling, the King from hazzard, and the State from mangling.

Iudg.5.16.

Matth.10.34.

173. He hath done with his Maiesties *Eies*, and now comes to the *Eares*, both of his Maiestie, and also of his
 „ *Connfellors*, that they could reach beyond the Seas, and heare
 „ the varietie of Discourses, concerning the issues of this Pur-

Z z

„ suit ;

„suit; for that it must needs weaken the force of the Land both
 „at home and abroad, if there should be (as beerebefore) for-
 „raine warres. And WOE be to the Authours both of
 these inward Diuisions and forraine Inuasions, that either
 cause the one, or procur'd the other, or nourish both, and
 desire the last; whose *encamped power*, were it answerable to
 this *writing malice*, neither should our *Walles* haue Peace,
 nor our *Pallaces* Plentie. But doubt not you, *Fa. Parsons*,
 of his Maiesties, or his Counsellors their *reaching eares*,
 whereby they can easily conuey from forraine parts per-
 fect intelligence both of the treacherous courses and vn-
 naturall discourses, which English *Fugitives* complot and
 compile against their native Country and Souereigne, and
 also of the base account those *Runnagates* are in with for-
 raine States, further then they may make vse of them, for
 Proditorious and Prodigious mischiefes; because other-
 wise no wise man will euer trust *Traitor*, saith the *Orator*.

Cic.in ver.1.

174. „O but the Cries and Complaints of these mens af-
 „flictions gine a strange admiration; for no such thing was ex-
 „pected from his Maiestie, for many causes. Things strange
 and vnexpected are admired; but what hath his Maieltie
 done, either New or not looked for? Execution of offen-
 dors is no *Wonderment* in a iust Iudge, and constancie in
 the same Religion is no *strange* occurrent in a Resolued
 Prince; and prouision for his Securitie is a matter coinci-
 dent with the prudence of a King. His Maiesties course to
 distinguish the true from the false-hearted Subiect, is
 made a *Wonder of Admiration*; but the complots of dread-
 full delignes against his Maieltie is but a point of *slights re-
 gard*: such is one miserie which Princes haue (saith the Hi-
 storian) that *Conspiracies*, though discovered, will either
 not be credited, or impaired in the report, *nisi occisis Prin-
 cipibus*, vlesse the Princes DEATH be effected by them:
 for, if they escape and punish, their executing the Delin-
 quents is a Persecution of Tyrannie, and an *admired vio-
 lence*: but the villany complotted, only an *Vnfortunate*

Suet.Domit.

enter-

enterprize; euen the GUN-POWDER TREASON it selfe, is stiled by this *Iesuite*, a lamentable attempt at the highest: and his Maiesties providence to secure his indemnitie, is by the *Cardinall* proclaimed a causelesse Feare. The admiration should rather be of his Maiesties exceeding clemencie, that, vpon such a monstrous combination, doth not vtterly crush both Damme, and spawne of that viperous Brood.

175. „ Nor that onely, but it workes a strange alteration „ in iudgement and affections, saith the *Epistler*. And who are the parties in whom this change is wrought? If hee meane their *Catholikes*, whether *Writers* or *Actors*, the alteration is none other but that the Prophet speakes of in the *Black-mores skin*, and the *Leopards spots*, the same that hath beene before; the positions of the one in their *Treats* and arguments, both for contemptible abasing and proudly deposing Kings; the complots and attempts of the other for *Murder* and *Treason* (the *POWDER-PLOT* only except, which was singular from all examples) being as mischieuous and dreadfull in former times, as since his Maiesties blessed gouernment ouer vs. For *Clement* the Pope his *Breues*, and *vn-Clement Parsons* his *Dolcman*, with other his *Seditione Pamphlets*, discovered both the same iudgement for opinion of his Maiesties Religion, and also the same affections for disturbance of his possession before his entry, as since his inuestiture into the Throane.

176. „ But he meanes of *Princes and People abroad*, „ whose auersion is inward, howsoener they hold external amity. „ This is but to intimate his imbowelled familiaritie with *Princes inwards*; if as a Counsellor of State with them (so, poore *Snake*, he would be reputed) then is he *perfidious* in reuealing them: Disclosing of Secrecies is the extremitie of vnfaithfulnesse in a Counsellor: If as a Confessor to them, then is he Sacrilegiously false, and Canonically irregular, by their owne Iesuiticall rules: To reueale wha is

Consist: of Sir
Ed. Cooke.

Epistola ad
Blackwell.

Ier. 13. 23.

confe't, is the height of impietie, for that is to breake the Seale which should not be bruised, say themselves : But withall hee proclaimes them as well for notorious hypocrites, that thus carry peace in their mouthes, but warre in their hearts ; as also for busie *Polypragmons* in the State of other Nations : for what hath any forraine Prince to do with the managing of another mans Kingdome, either for *Religion* or *Policie*, so that neither himselfe nor his Subjects receiue any iniurie thereby ? but his enuenedomed desire to lay an impuration vpon his Maiesties gouernment, carrieth him, perforce, to slander other Princes also with these despightfull reproaches.

177. Lastly, all this is but a clap out of a *Cane*, or the cracke of an *Alder-stalke*, that yeelds more noise then force : for first, doth he thinke Princes to be so idle, or simple, that, for the slanderous reports of a few *Fugitives* (male-content either through waiwardnesse of minde, or for differences in Religion) they will fall at iarre, much lesse to open warre, with their *Confederate Princes* ? Yea rather 'tis supposed, that such *Renoulers* doe receiue from them, either the like answer which *Verdugo* (a great Commander vnder the King of Spaine) gaue *Sir William Stanley*, who, when he heard the false Knight transported into violent speeches against this Realme, wisht him to vse more moderation of his tongue, *for though HE had offended his Country, his Country had neuer offended him* : or that which *Count Charles* (another of the same ranke) fitted *Torke* withall, when he breathed out, at dinner, his blasphemies against our late *Queene* and State, the Count bid him *hush't*, telling him, that *his table neuer gaue Priuilege to any man to speake vnreuerently of Princes*. (*Parsons* were not to be dieted there.)

178. But suppose there should bee *Kings* cast in this *Censurers* mould, that would arme themselves (vnder pretence of Religion) against our Soueraigne, 'tis no more then others haue done before against some of his worthy

Estate of Engl. Fugit.

ibid.

worthy predecessors : and his Maiestic knowes there is a *Psalme* that begins with *Quare fremuerunt*, which is able to leade them all in Triumph, and teach them that if they bad against the Lord, or against his Anointed, he that sitteth in heauen can laugh them to scorne. In the meantime his Maiesties fauour, wee hope is greater with God; and his Conscience (wee are sure) more secured in the right of his cause : and his power more enlarged in the view of the world, then to bee affraide of *Paper-threats*, yea, or armed terrors; that if the tryall should come, the wils of his subjects (to vse the Epistlers words against himselfe) will appeare so united, as that their forces in their Souereignes defence, shall bee both admirable and dreadfull.

179 From Cries of Complaint, hee proceedes to tell vs of, *Obloquies and Praters*. A good coniunction, and proportionable to his own, and his associates affections; whose deuout *Soliloquies* concerning this state, are naught else but reuiling *obloquies* of the state. To him (by scripture rule) all *Prayers* are truely directed, who dwelleth in the light which no man can attaine; and, by *Saint Bernards* warrant, those *Prayers* are to him vnacceptable, and in themselves vnauaileable, wherein there is either *nulla* or *nimia lux*: either no light at all, as a man being in a darke place that seeth not himselfe (which our Sauour checketh in their praier that would haue fire from Heauen, you know not of What spirit you are) perhaps the affections be mudded with earthly things; or the vnderstanding enuveloped with a superstitious darkenes; or the cogitations transported to malicious intents or vncharitable reuenge: or when there is too much light, we see themselves too well (as the *Pharisee* that vilified all other in respect of himselfe) such as thinke no religion or actions good but their owne: the *prayers* proceeding from both these, whether *Cymmerian* or *ouer-radiant* affections, might better be spared; which, because wee take to bee the conceits of their bee-yond-Sea *prayers*, when they thinke of vs, not deuoti

Psal. 2. 1.

1. Tim. 6. 16.
Bern. Semi.

Luc. 9. 55.

Luc. 18.

Esa 1.15.

Luc. 13.18.

Herodot.
Melpom.

Rom. 13.3.

Ovid.

but *denunciations*, not with charitable denotion, but malicious imprecations; wee doubt not but they receiue, either the answer which God himselfe gaue by the Prophet, *though you make many prayers I will not heare you, for your hearts and hands are full of blood*; or as our Saviour to the Daughters of *Hiernusalem* (though they better affected,) *weepe not for them, but weepe for your selues, & for your own Rebellions.*

180 In their *Oratories* perhaps they pray for our conuersion; but what should bee the ground of these „*general obloquies* heere mentioned? First, „*the Verie Catalogue of English Statutes extant in Print against Curbo-likes, for profession of their Religion.* If this be the offence, the *Obloquies* cannot be *general*; for none in those parts vnderstand the language, but a few English *Fugitives*; and their calumnious slanders are no more to bee regarded, then the curses of that people, which yearly goe out and verie solemnly reuile the Sunne, for scorching their bodies. If the offender be angrie with the Law, it is no maruell; yet hee discovereth thereby both a singular impatience, and a bootlesse rage. Hee that will not feare the vigor either of lawe or Magistrate, *let him doe well.* But perhaps these *Statutes* are translated for other Nations to view; if *false*, then not the *Statute*, but the corrupt *Glosse* causeth the *Obloquie*: a pregnant presumption wherof, is a moderne practise in that verie kinde; for the place is known, where those *two Statutes* made since his Maiesties reigne touching such men, were bee-gored with such bloody additions in an other language, that beeing compared with the originall, hee that reades them, might truely exclaime as the Poet did, *Hec quantum hac Niobe, Niobe distabat ab illa?* If truely, neither our State nor Statutes need feare any *Obloquie*, except for *Clemencie*; since there is no Realme which hath not more seuerel laws for men of different Religions, and treasonable affections, then all ours are. The speaking of a word, or making the least

least signe of dislike to the Religion established, in any point or Ceremonie thereof, is *Condemnation* to the Fire presently, without remission, in a Nation whence *Parsons* hath his best maintenance. And doth not *Cardinall Bellarmine* both confesse and commend *that* rigid course, when he saith, that Catholiks wil not suffer any among them, *qui ostendunt villo signo etiam externo se favere Lutheranis? that shall declare by any outward Signe or gesture that hee favour-eth the Lutherans?* Yea, hee is verie peremptory, that it is the onely remedie against such, *mittere illos maturè in locum suum, betimes to send them to their long home:* and giues a reason for it, *because to keepe them alive (though clapt up in prison, or banished the land) is no safe course; for that, so they may corrupt their conuersing neighbors with words, and forreine nations with their bookes.*

181 And yet this Censurer makes *that* the second „ part of those *Obloquies*, namely „ *the banishing of three- score Priests at one time out of the Kingdome.* In describing „ of which, „ *Lamentable spectacle,* hee is verie passionate- „ ly Rhetoricall, „ *that men of so good parts, amiable aspects,* „ *sweete behauiour &c. should bee cast out of their native soile.* It was a graue conclusion of the Senators of *Troy* concern- ing *Helena*, the worlds wonder for beautie and excellent parts (which the *Philosopher* elegantly applies to any vice, seeme it neuer so delightfull) *αἶσα τίς τις ἴδεναι &c. That euen though shee bee such an one, for vnmatchable beautie & behauiour, yet for all that, rid her hence, say they, rather then to vs and our posteritie winde it to She should abide heere for a snare and destruction.* The Counsell was wise, but the indul- gent King refusing it, her stay brought forth twenty foure Bookes of *Iliads*, and an *Iliad* of miseries. The like reso- lution (but with a more actiue execution) was that of our *King* and *State*, when they enacted, that, were their *birth,* *personages* and *qualities* neuer so *honourable* and *admirable,* yet hauing *viperous* hearts vnder their *amiable aspects,* the Land should bee disburdened of them, rather then nourish

De Laicis lib.
3. ca 19 parag.
Septimò.

Idem ibid. cap.
21. parag. Se-
cundò.

Arist. Eth. 1.
cap 9.
Homer. Iliad. 7

Ibid.

1. Sam. 15.

Ioseph. Antiq.
lib. 6. cap. 8.

Mat. 5. 19.

Arist. Polit. 1.

nourish them, vnder pretext of Religion, to alienate true Subjects from their Soueraigne, and make them fit for assistance of any enemy, either *intestine* or *forreine*, as Occasion fitted. For that was one of *Sauls* faults, the sparing of *Agag* because hee was a *goodly man*, more regarding his *feature* then *Gods precept*, as *Iosephus* noteth: but *Samuell*, for all that, *bewed* him in peeces. And our Sauours charge in the spirituall sense for the soules safetie, willing that if a mans right eye (the moste amiable member that he hath) doe offend him, hee should plucke it out, and cast it from him, rather then keepe it to his owne ouerthrow, is as fit in politike aduise, for the Realmes securitie: for better those *eyes* were lost, then the whole *State* endangered by keeping them in; if they bee *eyes*, or men so *extraordinarily* endowed as this *Iesuite* makes them. For were they better, then any of them yet could appeare to vpright Iudgements, they haue left behinde them in all respects (both for outward *feature, birth & behauiour*, and also for inward qualities of *nature, art and grace*) men of different Religion, their equals at least; and, which is the true commendation of Christian Priests, of more *faithfull* and *true* hearts to their Prince and Countrie: without which, all the rest (in any man) are but the weapons of Disloyaltie, and impietic euen in the Philosophers iudgement.

182 But heere, to borrow this mans *Rhetorick* in his own words, against himself (as phisitiōs do the *Scorpiōs* inwards against the *Scorpions* sting) what a *lamētable Spectacle* to all natiōs should that haue bin (wherin *Parsons* had his heart, hand, & head) to haue seen, not *threescore* only, but, to that nūber, a *thousand* more at least, in one momēt, with one hoisting puff, without al iudgemēt of Law, *men of so good parts, amiable specks, sweet behauiour, natural borne subjects of the Land, the most of them of verie Worshipfull parentage, all of Learned Education, cleare and deuoid of suspicion of crimes, in the Flour of their age*: adde heereunto, the naturall King and Soueraigne of the Land, his vertuous and goodly
Queene

Queene, his hopefull and innocent progenie, with per-
 nages of most honorable place, noble birth, admirable
 wisdom, peerlesse vertues, matchlesse learning, *to bee cast
 out of their native soile*, and vp into the ayre, onely for pro-
 fessing that Religio, which, only, is iustificable by scripture, &
 only warrantable in all purer ages? This Sacrifice of so
 much blood is, belike, no ground for *Obloquie* in other na-
 tions, if it may be called a *Sacrifice*; not of the *old Testa-
 ment* surely, for that was on mount *Sion*, of beasts onely;
 this, as in the valley or *Vault of Hinnon*, of humane crea-
 tures, euen all for the molte part in *Saint Peters* sense: nor
 of the *New Testament*, for euerly *Sacrifice*, saith our *Sauour*,
 there, *must be powdered with Salt*, but this must haue beene
 salted with P O W D E R): Marry for *three-score* treache-
 rous Priestlings (condemned by the Law to death) to bee
 pardoned their liues, and fairely dismi't the Land, which
 they infested deadly, and before time had left, both vnna-
 turally and voluntarily; and with conuoy and safetie to be
 sent into those parts where their hearts do lie: this is such
 an *obloquie*, that the cutting of *Alcibiades* doggs taile filled
 not *Athens* with more talk, then THIS (forsooth) doth
 the whole world.

2.Chron. 28.3.
 1.Pet. 2.13.
 Mar. 9.49.

Plutar.,

183 Especially beeing seconded, „ *With another la-
 „ mentable spectacle of the like number of Noble and Gentle-
 „ men passing in verie good sort through sundrie Countreies,
 „ beeing rettyred out of Ireland their native Countreie
 „ for the same cause of conscience.* There is no *Paradox* so
 strange, but some *Philosopher* will vndertake to defend it,
 saith the Orator: nor any vice so foule, but the *Græcians*
 had *ἑστιασμός* in *ἁπλό*, ias some refuge of *Apologie*, to maintaine
 it for good, saith the Christian *Philosopher*: but yet, till
 now, neuer would any iustifie or deplore a band of open
 Traitors: for euen enemies, though they entertained the
Treason, did euer abhorre the actors. *Proditores etiam ijs
 quos a se ponunt innisi sunt*, saith the *Historian*. But such a
 Priuiledge hath *Iesuitish Diuinitie*, that it may commend

Cic.de diuin:

Infl.Mart.

Tacit. Annal.
 lib.1.

a banded rout of forlorne fugitiues, as if they were *Religious* Pilgrims. *Sic manus manum lavat*, and one *Traitor* knowes how to bewaile another. Onely this art the *Lamenting Iesuite* hath in this height of his Impudency, to cōceale the name of TYRONE the chiefetaine and ring-leader of the rest; whose *Rebellions In-surrections* in the time of our late Queene (who gaue him his first Nobilitie, beeing otherwise but of base original) causing the waste of the Lands treasure, and exhausting the blood of too many valiant souldiers, cassiered all hope (euen in himselfe) that his life should be spared, much lesse his case pittied: yet *this last* reuolt and contemptuous out-breach so exceedingly disloyall and vnthankful to his Gracious Souereigne, who had pardoned him his former treasons; entertained him with fauour; protected him with authoritie; dismi'tt him with honour; and followed him with all occasions that might giue a wel disposed man contentment, dooth make him so odious and abhominable, that euen *Cacilius* himselfe that great vndertaker for *Verres*, and of any bad cause else, would be ashamed to patronize HIM.

184 Much lesse (as this Iesuite) shroud him vnder the Cloake of Religion, whose prophane life, & heathenish opinions (expressed by his brutish actions) are proclaimed to the world, that hee made no *Conscience of Religion* so farr was hee from beeing nice vpon difference in point of *Religion*: vnlesse to make murther no sinne; promiscuous mariage no Adulterie; Rapine no stealth; oppression no wrong; and Rebellion no disloyaltie, bee the points of *Romes Catholike Religion*. Otherwise his conscience (so called) was set as free for *Poperie* as his heart could desire, not in *Ireland* onely, but while he was in England; where he had his *Mass*e and *Priest* without impeachment or disturbance; and with such fauour, that in a search for others, his Priest beeing taken, and signifying to whome hee belonged, he was presently dismissed, without any further question

question or molestation: nor did HE alone obtain this fa-
uour, but all the rest of that *Fugitive* sort from the highest
to the lowest, not one of them being once questioned for
his Religion, or any Oath tendred to him: which, if
they were asked, they will not bee so impudent
as to deny it. But heereby the *Reader* may cleerely see,
what the *Epistler* means by that *Libertie of conscience*
which hee pleades for so often; namely, *immunitie* to sinne
against God; *freedome* to mak port-sale of his native cou-
trie; *licence* to reuolt from his dearest Soueraigne; *con-
uence* to entertaine treasonable consorts; *permission* to in-
rich himselte for projected vsurpations; breefly, a *general
indulgence* to staine the earth with blood, the ayre with
blasphemie, the soule with *corruptions*, the heauen with lux-
urious *Rapines* and *incontinences*: and if these may not bee
,, granted, it is ,, *such an Angarisation of Consciences, as must
,, needes breake out into these retiring euent*, saith the Anta-
pologer: that is to say, into these Traitorly Reuolts from
his sacred Maiestie.

185 Whom this Censurer heere vouchsafeth to be-
smeare with his glauering balme, commending his Ma-
,, iesties ,, *natural inclination to sweetenes peace, and tranqui-
,, lity*. Which, as his Maiestie repelleth with that speech
of *Ecclesiasticus*, *speciosa non est laus in ore peccatoris*. that a
good mans praise dooth no more besitte a wicked mans
mouth, then a ring of golde doth a *swines Snout*; therefore
thinking of him, as *Milo* did of *Vatinius* (whose name, for
detestation, came into a *Proverb*) dooth take it for a dis-
grace, that so lewd a man should offer to commend him:
so hee demands with all, why, beeing of a disposition so
sweet and *peaceable* (as his subiects finde him, and such *Fu-
gitives* confesse him) they should bewray such bad natures
with sinall wisdom, to vie the meanes which must ex-
asperate and prouoke him? For the quietest spirits once
thoroughly stirred, are not easily allayed: nay, the neatest
wine if it once turne eager, prooues extremely keene.

Eccles. 25. 9.

Prou. 11. 22.

Catullus.

Macrobi. Saturn.

186 And as hee praiseth, so hee bemoaneth his Ma-
 iestie, and the State with him, whom hee thinketh, by such
 „ *Reuolts* to bee cast into perpetuall Cares about the same.
 Such tender affection issuing from a loyal heart, were ve-
 rie acceptable; but this being vnfound, the other is a
 coggerie. *Kings* and *States-men* haue their Cares many
 and great; especially a Monarches Crowne, is, vnto him
 that wears it rather a *Diadema Spinarum* then *Gemmarum*,
 and circled with more Cares then *Iewels*. The more
 wrong therefore doe they offer to their *Souereigne*, who by
 such contemptuous and disloyal *out-leaps* augment those
 Cares, which the breaking out of many more such as
 these, doe not so much accumulate, as the fomentation of
 these rebellious practises, by *Priests* and *Iesuits*, the princi-
 pall instigators to such continuall *Reuolts* and *Insurrecti-*
ons. So that who can blame his *Maiestie* and the State, if,
 to lessen these Cares, and to prevent such mischifes, they
 take order to keep out and cut off the originall nourishing
 inflamers, which minister the rechaffment to these *disloyal*
attempts?

187 But were these Cares more then they are, yet are
 they not dismaying with terror, but exciting to proui-
 dence; nor blunting the sword of Iustice, but rather edg-
 ing it, to execute such incendiaries. For shall not the cor-
 rupt humors bee purg'd, because at moouing of the same
 a few *pustles* will breake out; which though for a time they
 disfigure the countenance, and cause a little paine, yet the
 body is censed for a long time after. When this *Sparta-*
cus of these *Fugitives* (*Tyrone* by name) had his Rebels in
 the field, with his Ensignes displayed, & his auxiliarie sup-
 plies from a potent aduersarie; yet then did hee not cast
 the State into such Cares, but that in the end it brought
 him on his knees: being now fledd, the Care is the lesse;
 for an open enimie giues more securitie then an inte-
 stine dissembler, and a *roaming fugitive* then an *home-bi-*
ding Rebell: For what trust will any foraine Prince repose
 in

Plus. Crass.

State of Engl.
Fugit.

Idem ibid.

in such, or commit to them? But conclude of them (as *Mon- Dragon* did of the like to these, that were then in pay vnder a King, in those daies hostile to this Nation) *that they were all but Traytors whence they came, and spies where they came*: and 'tis worth the remembring which one hath obserued, that in the famous *Inuasion* of 1588. not one of our *English Fugitives* (though some of them men of great valour, honour, and birth) were trusted so much as with any inferior place of command, nay scarce suffred to bee banded in the company of the *Inuaders*: the land ridde of such, doth ease the Realme, not fill the State with Cares.

188. Now hath he done with his *paire of lamentable spectacles*, and is suddainely yalne into a *chafe* (for these sections Conclusorie, are rather Contre-passions of Lunacie, then artificiall closes of an Epilogue) and his anger is; that the *Apologor* will say, „ *that there is no persecu-
tion or hard dealing for religion, neither in our Kings, nor in
the late Queenes time*. The auerment of a troath, should not raise choller through impatience, but incline the minde to beleefe: neither is it the auowing assertion which moues his patience; for in his owne conscience (though feared) he knowes it, and he knowes that the world, rightly informed, is fully perswaded of the truth thereof: but the diminishing of the hoped number (which the Pope only expects and they relie on) by diuers Statutes wisely provided for, is, indeed, *that Augariation of their conscience* which he so tearmes: for raualling of a *Confederacie*, where affiance is placed in *Number*, is a tormenting discouragement.

189. That pang is past; now hee is rapt into an extasie „ of admiration, „ *Wondring why this late Apologie hath
beene so published in English and Latin to the world*? First for the *publishing*: to that end it was done, which is the generall intendment of all writing; which in *Scripture* is two fold, *Diffusio & duratio*, that it might both *disperse* it selfe to publike view, and *remain* also to posteritie. Secondly, for

Psal. 102. 18.

the double *Language*; therefore it was done, that both *strangers* might be therewith acquainted, and also that it might be freed from *corrupt Translations*, by which *Iesuit* trickes our Doctrine and Nation are vsually & wrongfully made odious: for *both* together; that in present and future age, aswell forrainers abroad, as friends at home, might on each side see, both his Maiesties *prudent* and *element* course, only requiring an OATH of his Subiects, for his owne securitie, in *Temporall Allegiance*, after so many attempts by that *bloody Generation*; and also the Popes frampold dealing, who not only redoubled an encountering *Prohibition*, but his *Champion Bellarmine* also brandished a violent distualion; *hee* to the *Catholikes* in generall; *this* to the *Arch-Priest* in particular; both of them disallowing and reproouing *that*, which whole *Councils* ancient haue warranted, and *holy Bishops* haue neuer denied to any *Emperors*.

190. „ Why, but *the Popes Breues* were written *private*. „ *lie* to the *Catholikes* of *England*. The nature of any writing is iudged, not by the *Secrecie* of the conuiance, but by the *Authoritie* of the Writer; especially, if in a publike cause, and to many persons: Familiar Epistles are *Secrets*, *Breues* from Popes are Writs vpon *Record*: lest therefore the succeeding age, finding such *Precepts* in the *Registrie*, might perswade themselves of the Popes *Souereigntie* for *England*, the *Apologie*, to preuent such mischief, hath crush't *that* conceit, disclaiming his proud vsurpation, and proclaiming *him* for a *buy-body* where *hee* had no command; for what hath a *Bishop* in *Italie* to do with the Subiects of *Great Brittain*? To *informe* their *Conscienc*, saith the *Epistler*, or rather to infect them; and by a *Spiritual Tyrannie* to counter-mand with an *Interdiction*, what they of themselves were most willing and ready to performe; being afore perswaded, that it was most consonant to *Gods Religion*, and *Christian dutie*.

191. „ But *Bellarmines* letter was written *onely* to a pri-

„ *mate*

„ *use friend* ; true, but neither of them both was a *private person* ; the one a *Cardinall*, the other an *Arch-Priest* ; nor was it written to be kept *private* : for scarcely was it read by him, but *Copies* were dispersed. Wherein his Maestie seeing not only his *publike Act*, but his *Sacred Person* both scornfully and contumeliously handled (besides the generall infection which this *Pharisaicall trobled Leanen*, though secretly conueied, might worke by contagion) thought it stood him vpon in honour, both to make the world Iudge of these *irreligious* passages from *Rome*, and also to discouer as well the wickednesse of their purpose, as the weaknesse of the arguments produced by this couple of *Grand-Clerkes* in their seuerall encounters.

192. „ *Yea but by this publishing of them, first, diuers will hold themselves obliged or pronoakt to answer the same.* What, after *Torinus* and *Parsons* ? If they shall doe it better, that will be a shame to the *Cardinall* : if worse, a staine to themselves : Onely *this* comfort they haue, that worse then the *Censurer* hath done, they cannot answer. Howsoeuer they doe either better or worse, let them assure themselves it will not passe with silence :

Longus post me ordo est, idem potentium decus,
saith he in *Linus*.

Scauola lib. 1.

193. „ Secondly, *The unlawfulnessse of the Oath will be disputed and condemned in all Vniuersities, Schooles, and Bookes of particlar men.* 'Tis a good counsell that the *Poet* giueth, not to take measure of another mans foot by your owne Last. *Nine sies* haue more iudgement and discretion then a single *Cardinall*, or one scribling *Iesuite*. *Dispute* the *Question* they may; but before they *condemne* the *OATH*, they will be aduised ; or if they doe, they shall not be feared : truth hath as strong armor as falshood can shew. Yet the *Censurer*, being no greater *Clerke* then the *Priests* make him, and *this* Booke shewes him, had done wisely, first to expect such a *Schoole-determination* : but ignorance will euer presse forward, and a boiling stomacke

Horace.

macke cannot conceale or retaine the inclosed rancor.
 194. „ Thirdly, *The uniuersall violence in forcing men to*
 „ *swear, and notwithstanding to make them say that they doe*
 „ *it willingly, and without coercion, will appeare both to be one*
 „ *of the greatest Contradictions in it selfe, and most iniurious*
 „ *to Christian men that euer was heard.* How oft hath it
 been answered, that a paine vpon a Statute is no enforce-
 ment of the Conscience, which hath libertie left both to de-
 murre and refuse; after which demurre, to reiect it vtterly,
 argueth an *ouert disloyaltie*; to take it, and not willingly,
 implieth a *Couert treacherie*: the Law punisheth the first
 vpon the plaine discoverie; it requireth the last for the
 more sure discoverie. Where is now the *Contradiction* ei-
 ther expresse or infolded? The Law inflicteth a mulct vpon
 him that refuseth the *Oath*; there's one *Proposition*: The
 same Law inioines him that takes it, to protest that hee
 sweares *willingly*; there's the other. If the *Oath* had bene
 imposed vpon a man to take it whether hee would or no,
 and withall required of him to say that he tooke it *willing-
 ly*, this had indeed bene *Contradictorie*: but ill lucke
 hath this *Epistler*, either in framing or patronizing *Con-
 tradictions*.

195. „ What is the second *greenance*? *It is most iniuri-
 „ ous to Christian men* (saith he.) Euery *iniurie* is, accor-
 ding to the name, either an *iniustice* against some Law, or
 a *wrong* offred to some persons right. Now what *Law* doth
 the taking of an *Oath*, to be heartily true vnto the Natiue
 Soueraigne for his *Temporall Securitie*, either defeat or
 thwart? As for the persons, a partie consenting to an acti-
 on, cannot be said to receiue a wrong by that Action.
 „ *But his Consent is enforced.* No; libertie of choice is no
 „ *enforcement of consent.* *But if he doe it not, hee incurreth*
 „ *the danger.* True, that's a punishment for his contuma-
 cie, no violence to the Conscience: were not the *Inquisition*
 more *coactiue*, Christians should haue lesse *pressure*, and
Poperie fewer *Disciples*.

196. Yet

196 Yet an other fit takes him; for after a few faire pawfes, wherein he tels vs by way of Prophecie, That some learned men will answer more sufficiently then he hath done (that's easily credible, for, as Tully said of Helius, hee hath rather marr'd the cause then help't it) because what HE hath written, did but occurre to him: (so said Iacob of his counterfeite venison, that it was brought to his hand) after this, I say, he falls againe to his Praiers, that God would incline his Maiesties heart to take the best course for vnting his subiects wills, but his Praier is with a vengeance, that if God will not so incline, Despaire, the mother of headlong precipitation will enter; for patience pronok't will turne into furie: Hee's an Heranid of defiance, not a Iesuite at his Denotion, the very humour, or rather heat of him in the Poet,

Flectere si nequeo Superos Acheronta mouebo.

Did our Sauionr pray so? No, for you haue condemned and killed the Iust, saith Saint Iames, and HE hath not RESISTED you; but hot fires must haue fire from heauen if the gates of a Cittie be but shut against them; for they haue, be-like learn'd it of Saint Paul who wils men not to auenge them selues, but to giue place vnto wrath; and of God himselse, because hee saith Vengeance is mine, I will repay; and of his blessed Sonne, resist not euill, but if a man will angariae thee a mile, goe with him twaine.

197 Notwithstanding all this, there is no remedy but one, and that is Tolleration; for freindly intreatie (saith hee) would binde up wounds bleeding on all sides, whereas exulceration makes them fester with greefe and danger. Sic Sententias loquitur; and neither of them vnttrue where the wound is greene, or the cure not desperate: where the cause opprest is good, and the partie cassier'd is innocent. Otherwise most fallie; for absence of an aduersarie doth alleuiate, the concurrence of opposites dooth exulcerate both greefe and wrath: as the wound dri'de vp, will bleede a fresh at the presence of the murtherer. If therefore,

Bbb

that

Act. 4. in Ver.

Gen. 27.

Iac. 5. 6.

Luc. 9. 54.

Rom. 13. 9.

Deut 32. 35.

Mat. 5. 39. 41.

Eras Chil.
Cent. 4.

that remedy denied, there must needs breake out a desperate rage; bee it so, better that a few bee driuen into despair then the whole state raised into a commotion, which nothing sooner then *Tolleration of TWO diuers Religions in one Realme*. Interim, these *Judasuges*, false fires, and paper-threates are bootlesse, where the wrath is forcelesse, and the denouncer gracelesse.

198 But is not the very vp-close of all, a plaine *Contradiction*, to these precedents? „ *To Gods holy providence* (saith hee) *the whole is to bee committed; who for his greater glorie, whether to life or death, will dispose of all. Threates of reuenge for pretended pressure, and totall committing the same to Gods providence, are meere opposite. HIS Sacred providence is to keepe Kings Persons, and their authoritie Sacred: that is, free from touch of disgrace, or dismay of terror, by any humane power. Obedience of the Subiect is the safe guard hee hath appointed for that immunity: any Doctrine to the contrary, is aduersarie both to his holy providence, and that diuine ordinance. Patience with hope are the best arguments, of Reliance vpon his care and wisdom. Priests especially, should pray with charitie, not threaten with affrightment; preach to Subiects Loyaltie with sufferance, not arme them with impatience; nor charme them with fraudulence. To affray Kings liuing, and reuile Princes dead, argueth neither trust in Gods providence, nor reference to his glorie. Controversies in Diuinitie, there may, there must be; but Schooles and Clerks haue nought to doe with Princes Crownes, saue in dutie to obey, and with learning to support them: so may the end of all turne to his glory, of whole glory there is*

none end. But RELIGION turned into

STATISME, will soone prooue

ATHEISME.

(***)

FINIS.



[illegible]